


The tribal system in Wales:  
being part of an inquiry into  
the structure and methods  
of tribal society

Frederic Seebohm LL.D., F.S.A.



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# THE TRIBAL SYSTEM IN WALES

BEING PART OF AN INQUIRY INTO  
THE STRUCTURE AND METHODS OF TRIBAL SOCIETY

BY

FREDERIC SEEBOHM, LL.D., F.S.A.

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## P R E F A C E.

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THIS volume contains the first part of an essay which may be described as an amplification of the very imperfect sections on the Welsh Tribal System published more than ten years ago in my 'English Village Community.'

It is confined to an attempt to understand the *structure* of tribal society in Wales. The *methods* of tribal society in Wales and the extension of the inquiry to other tribal systems are left to form the subject of another volume. It seemed best to print this part of the essay separately, so that the Welsh evidence might be considered on its own merits, without the subject being involved at this stage in the greater difficulties which arise so soon as the ground covered by the remarkably full and detailed Welsh documentary evidence is departed from.

The methods of the Welsh tribal system come, indeed, more or less, within the range of this documentary evidence, and might well add, incidentally, great strength to some of the conclusions as to the structure of tribal society in Wales. But as it is mainly through comparison of the Welsh methods

in detail with those of neighbouring systems that the links are obtained by which the connections are established, it seems best to leave the consideration of the Welsh methods to that part of the inquiry which is relegated to another volume.

The documentary evidence above referred to will be found, I think, to justify the stress laid upon the Welsh system as a stepping-stone to wider knowledge. So much of it is unpublished, and remains in manuscripts not easily accessible to the general student, that it became necessary to print at full length in the Appendices the passages most relied upon, as leading up to an understanding of the Welsh Codes, and to the establishment on a firm basis of the main facts of tribal customary law.

For the careful transcription and the correction of the proof-sheets of these copious extracts I have to thank the care and skill of Mr. W. K. BOYD.

The value of the several manuscripts for the purpose in hand will become evident as the inquiry proceeds, especially that of the Denbigh Extent, an original copy of which, through the kindness of Colonel HOWARD, of Wygfair, has been placed entirely at my disposal. An Extent which enters so fully into detail, and describes survivals of the tribal system actually at work throughout a considerable district at the time of the English conquest of North Wales, could not fail to afford the best possible ground from which to proceed to the study of the customary law contained in the Codes.

As regards the Codes and legal treatises contained



in the 'Ancient Laws of Wales,' I will not forestall what is said in the text further than to express the belief that they will be found to fall into their right place when regarded as links in the chain of evidence as to the character of tribal custom which existed both before and after them.

Respecting the earlier evidence great caution is no doubt necessary. I cannot pretend to have said the last word upon a subject so difficult. But I have done my best to place the reader in the position to draw his own conclusions by giving careful transcriptions of the original text of the documents chiefly relied upon, side by side with the translations. And I trust their interest and importance will justify the use I have made of them.

I am much indebted to the officials in the Public Record Office and the Manuscript Department of the British Museum for help ungrudgingly given in connection with the documents under their charge.

I have not often in this volume referred to the conclusions of previous inquirers, because I was unwilling to appear in any way to write in a controversial spirit; but this is no reason why I should not here fully acknowledge the value of Mr. A. NEOBARD PALMER'S excellent work, all the more striking because it has been confined mainly to facts which have come within his own local knowledge and researches. Nor have I neglected to consult the more extended, but at the same time more speculative, work of the late Mr. H. LEWIS.

I am aware that to the Celtic scholar the work

of an economic inquirer, making no pretence to a knowledge of the Welsh language, will in itself have the appearance of presumption. But if his taste should be offended by the avoidance of any attempt to translate the spelling used in the documents into modern Welsh, and by the use of English plurals to words which in such a connection become technical terms, his anger will, I hope, be disarmed by the candour with which the writer's ignorance of the language is frankly confessed.

I have to thank my friend, Professor RHYS, for many useful hints given, and the avoidance thereby of some of the linguistic pitfalls to which a stranger to the Welsh language was necessarily liable.

I trust that shortcomings of the kind above alluded to will not prevent the reader from appreciating the full weight of whatever economic conclusions may be legitimately drawn from the evidence itself.

It is not necessary to dwell upon the value of a substantial knowledge of the facts of one tribal system as a key with which to unlock the riddles of others. Nor is it necessary to point out the importance of a knowledge of the Tribal System, wherever found, as an almost universal factor in the early development of European society, and in the formation of mediæval institutions.

In conclusion, I wish to acknowledge the invaluable and constant help I have received from my son, whose study of the remains of the tribal system amongst the Greeks will, I hope, shortly

be published, and form a useful contribution to the subject.

I have also to express my gratitude for the encouragement received from other fellow-workers in Economic History in the course of the studies which have resulted in this volume.

F. S.

THE HERMITAGE, HITCHIN :  
*March 1895.*





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## CHAPTER I.

### THE LAND SYSTEM IN ANGLESEY, AS DESCRIBED IN THE EXTENTS.

#### I. THE CYMWDS AND CANTREFS OF ANGLESEY.

IN order to secure a firm basis from which to work backwards from the known to the unknown, it is proposed to commence the inquiry by the examination of a typical and well-known Welsh district as described in the various surveys or Extents made since the final conquest of North Wales.

CHAP. I.  
Extents of  
Anglesey  
and the  
Manor of  
Aberffraw.

The Isle of Anglesey presents a convenient geographical area for the purpose, and the so-called Manor of *Aberffraw*, on the south coast of it, a remarkably good example of a so-called 'manorial' unit.

Several Extents of the island are extant in the Public Record Office and elsewhere, the earliest being made in 22 Edward I. (A.D. 1294) only a few years after the conquest.<sup>1</sup>

The Isle of Anglesey, according to the Extents, was divided into three *cantrefs*, each of them embracing two *cymwds*.<sup>2</sup>

In each cantref a chieftain's residence, called a

<sup>1</sup> See Appendix A.

<sup>2</sup> The cantref of *Aberffraw* in-

cluded the two *cymwds* of *Mall-drach* and *Llŷon* or *Lywan*.

CHAP. I. *manor*, formed a centre for the dependent *villæ* or hamlets scattered over the area of the two cymwds.

The Manor of Aberffraw was one of these central manors, and is of special interest as the royal seat, from early times, of the Princes of North Wales (successors of Cunedda and his sons), till the final defeat of Prince Llewelyn and the annexation to England in 1282.

These  
describe  
services  
before the  
conquest.

The earliest Extents describe the condition of things on the so-called Manors of Anglesey after the conquest. But from the result of a petition made in the year 1305, and repeated in 1314, it appears that the services mentioned in the survey of 22 Edward I. were the services *before* the conquest—*i.e.* the services by ancient Welsh custom under the native Welsh princes, and not fresh ones imposed after the conquest. In this petition the villeins of the Manor of Penros complained that a mistake had been made in the former ‘Extent,’ and the answer to the petition was the grant of a new inquiry to be made on the spot by the Justice of North Wales, ‘who caused to come before him the best people to know and certify to him what were the customs and services which the said villeins made and ought to make in the time of the Princes of Wales.’<sup>1</sup>

The services, therefore, described in the earliest Extent, although it was made after the conquest, may be taken as the services of the tenants under Llewelyn and his predecessors.

The cantref of *Rhos* included the two cymwds of *Menay* and *Tyn-daethwy*. The cantref of *Kemneys* contained the two cymwds of *Talybolion* and *Turkelyn*.

<sup>1</sup> *Rolls Parl.* 8 Ed. III. i. 308, and small parchment schedule sewn on to the Roll of the Survey of 1294, and see Appendix A c.







So far everything is clear.

CHAP. I.

But the Extent was taken by Norman officials, who saw what was to be seen with Norman eyes, and recorded such facts as they found in the legal Latin of Norman lawyers with an admixture of such Welsh terms as defied easy translation.

When, therefore, in their description of the four head 'manors,' as they called them, of the cymwds and cantrefs of Anglesey, an attempt was made to press them into the mould of Norman common forms, it is very likely, indeed, that they made too rapid a generalisation of their main features according to *a priori* conceptions of what a manor ought to be, and it becomes needful to discriminate between the facts and the terms in which they may be stated.

The surveyors see things through Norman eyes.

The Extent which enters most fully into details, included in the 'Record of Carnarvon,' affords at once an instance in point. It was made not only after the conquest, but also unfortunately after the Black Death, and thus after the rearrangements and alterations inevitably following a great depopulation. It contains many incidental marks which show that Wales had suffered with the rest of the world in this great catastrophe.

The makers of this Extent describe the head manors of the cantrefs of Anglesey as *de trina natura*, and, knowing the Welsh love of triads, this might at first sight be taken as a specially Welsh characteristic. But closer examination leads to the conclusion that the surveyors were using terms of their own, and classifying the tenants under three heads for purposes of their own, rather than describing a triple constitution necessarily belonging to the Welsh

## CHAP. I.

system under Welsh chieftainship. It is well to clear out of the way at the outset this otherwise misleading generalisation of the makers of the 'Record of Carnarvon.'

Both the *Manerium de Kemmeys* and that of *Penros* are stated to be *de trina natura*—i.e. there are said to be in them people called <sup>1</sup>—

1. *Gwir Male*, or people paying 'mal,' or money tribute.
2. *Gwir Gweith*, or people doing services or work.
3. *Gwir Tir Borth*, or people on 'Board land.'

These two manors are the centres of the two cymwds of *Talybolion* and *Turkelyn* combined in one cantref, and are therefore probably described in the same terms by the same hand. But the manor of *Rosfair*, in the cymwd of *Menay*, though also described as *de trina natura*, is said to contain the following three classes of tenants,<sup>2</sup> viz.—

1. *Puri Nativi vocati mairdreve.*
2. *Alii Nativi qui se dicunt esse liberos nativos.*
3. *Alii Nativi vocati Gardynemen.*

If the *liberi nativi* of *Rosfair* be taken as equivalent to the *Gwir Male* of *Kemmeys* and *Penros*, and the *puri nativi* of *Rosfair* as equivalent to the *Gwir Gweith* of the other manors, still the *trina natura*, as a uniform system, breaks down in the third class. The tenants on *tir borth* hold 'gavells,' and pay from 12s. 7d. to 13s. 4d. each, and 5s. relief and 2s. *amobr*, while the *Gardynemen* of *Rosfair* pay only from 8d. to 2s. each, and their relief is only 2s. and *amobr* 2s.

<sup>1</sup> *Record of Carnarvon*, pp. 63, 64, and p. 70.

<sup>2</sup> *Id.* p. 83.

There is apparently no analogy between the Rosfair cottagers with gardens and the tenants on 'tir borth' of the other manors with their 'gavells,' and a further examination into the details leads to the conclusion that the 'triple nature' of these manors is one of Norman classification, and did not represent a real feature of the Welsh tribal system.

Whilst declining, therefore, to be misled by the too rapid generalisation of the Norman makers of the Extent contained in the 'Record of Carnarvon,' and still recurring again and again to it for valuable details, we turn to the earlier Extent<sup>1</sup> of 22 Edward I. as that most likely to represent the condition of Anglesey before the conquest.

Need of caution in accepting Norman terms.

In the description of the manors this Extent makes no mention of the *trina natura*, but English manorial precedents are nevertheless closely followed.

## II. THE SO-CALLED MANOR OF ABERFFRAW.

Commencing with the Prince's own manor of Aberffraw, we get an unbiassed and direct introduction into our subject.

Position of the manor of Aberffraw.

The village of Aberffraw is placed at the mouth of the river *Ffraw* just where it ceases to be tidal and begins to pass through a triangular reach of sands into the sea.

The Aberffraw mill is placed on the river, where doubtless it has always been, just above high tide.

<sup>1</sup> Chapter House, County Bags, Wallia, Box 143 B, No. 34. *Extent of Anglesey*, 22 Ed. I. (18 Mch. 1294), Public Record Office, now

Rentals and Surveys, Roll, 768. Another copy, Rentals and Surveys, Roll, 769. And see App. A a.

CHAP. I. The church is ancient, for it contains a fine old Norman arch and stands on an ancient site on the high ground above the river. Near to this was the palace of the Welsh princes. Between this and the river lie now, as centuries ago, the little strips or gardens of the cottagers, now called 'lleiniau,' and divided by turf balks.

Divided  
by the  
river into  
two parts.

The territory included in what was called the manor in the Extents was divided into two parts by the river *Ffraw*, and the broad, sandy, and marshy tract on the east side of it (called the *Tywyn Aberffraw*) runs far into the land, nearly up to the '*Llyn Coron*,' from which the *Ffraw* river flows.

There was a second mill on the stream above the Llyn called *Dyndroval*, and a third on another stream N.W. of Aberffraw called *Melin-y-Bont*.

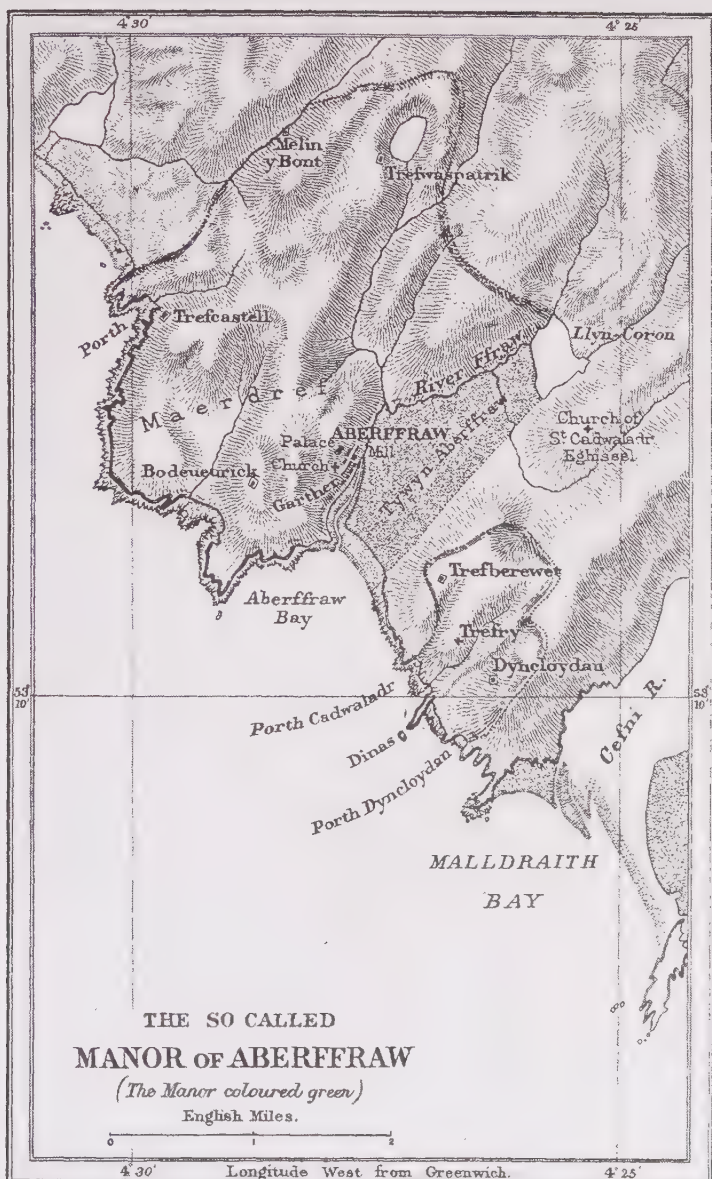
The western portion of the manor lies behind the site of the palace, and forms a blunt promontory between the *Ffraw* river and the next bay. It also extends to the north a few miles inland.<sup>1</sup>

Parish of  
St. Cad-  
waladr.

The eastern portion makes a similar promontory between the *Tywyn Aberffraw* and the tidal estuary of the river *Cefni*. But this eastern part of the manor is abruptly cut off from extension inland by the parish of St. Cadwaladr, which, apparently from the sixth or seventh century, by grant of the ancestors of the Welsh princes, was handed over to the Church, and freed from tribal or other secular services to them.

One of the features of the position of the manor

<sup>1</sup> The boundaries are given at the end of the Survey of 1608, Land Revenue, Record Office, Ancient Surveys, vol. 17 (24), f. 62.







of Aberffraw is the access to the sea all along the rocky coast for small boats in the numerous 'porths' or natural harbours running up between ridges of rock and ending in a sandy beach.

CHAP. I.

The parish of Cadwaladr has its own little porth—*porth Cadwaladr*—and each member of the manor near the coast had its own porth in the same way bearing its name. It sometimes also had its own place of refuge for cattle in a rocky peninsula running out into the sea, called a *dinas* and bearing its name.

Porths  
and places  
of refuge.

There are several manuscript Extents or surveys of the Manor of Aberffraw more or less in detail and bearing date 1294, 1339, 1351, 1352 ('Record of Carnarvon'), and 1608 (see Appendix A).

The  
several  
Extents

The various members or hamlets of the manor are, with little exception, traceable throughout this remarkable series, and they are still easily recognised on the ground and on the Ordnance map in the names of the most substantial farmhouses of the modern estates.

The Extents before the Black Death describe first what in the Domesday Survey would have been called the lord's *demesne*, including 5 carucates of land, 3 mills, 2 meadows, and the fishery. This demesne land embraced what the later Extents describe as the hamlets of *Garthey* (consisting of 14 gardens near the church), of *Maerdref* (the *tref* under the *land maer* of the Welsh Codes—the home farm of the manor), and *Trefcastell*.<sup>1</sup> The

The  
demesne.  
The  
*Maerdref*  
and  
*Garthey*.

<sup>1</sup> Trefcastell is described in the Extent of 1351 as part of the *terra dominica*. Its tenants at

that time occupied one of the carucates.

CHAP. I. continuity as between the Extents may be thus stated :—

1608	1352 <i>Record of Carnarvon</i>	1351	1339	1294
<i>Garther and Mayerdref</i>	<i>Garthey Mairdref</i>	4 carucates 8 mills 2 meadows piscaria	5 carucates 3 mills 2 meadows	5 carucates 3 mills 2 meadows
<i>Treffeastell</i>	<i>Drefcastell</i>	<i>Trefcastell</i> occupying 5th car.	piscaria	piscaria

The free  
tenants.

Under the head of free tenants are the following holdings described in the 'Record of Carnarvon' as 'Weles' (literally 'beds'), being tribal homesteads :—

1608	1352	1351	1339	1294
	(Free Weles)	—	—	—
	Wele Porthorion	—	—	—
<i>Free</i>	Wele Simond	—	—	—
<i>tenants</i>	Wele Bodeueurik	Bodeueryk	Bodeneuryk	Bodeueurick
	Wele Trewaspadrik	Trewaspatrik	Trewaspatrik	Trefwaspatryk
	Gavel Sayr	—	—	—

The un-  
free out-  
lying  
hamlets.

Lastly the *unfree and outlying hamlets*, not on the demesne, but situated on the other side of the river in the eastern portion of the manor, were as follows :—

1608	1352	1351	1339	1294
Treberfeth	Drefberneth	Trefberwet	Trefberwyth	Trefberewet
Trefry	Trefry	—	—	—
Tinlloydan	Dynlloidan	Dynthladan	Dynthlodan	Dyncloydan
Keventreffro	Kendrefrowe	Keuentrefau	Keuyntreffrau	Weuentefraw

It is curious to notice that the Norman officials just after the conquest confine themselves to Norman terms, and that such Welsh terms as 'Garthey' and 'Maerdref' and 'Weles' and 'Gavells' seem to revive in the Extents made after the Black Death.

This is explained by the remarkable tenacity of Welsh custom and the extraordinary continuity secured by it from one Extent to the other for 300 years after the conquest.

These surviving terms help to bridge over the periods before and after the conquest, and so to connect the Codes and the Extents.

One feature common to both is the location of the free and bond tenants in separate hamlets or groups of homesteads. Each class of hamlets must therefore be separately examined.

### III. THE FREE TENANTS OF ABERFFRAW.

The free tenants are described in the 'Record of Carnarvon' as occupying *Weles*. We shall see hereafter that the *wel*<sup>1</sup> or *gwely* was, strictly speaking, rather the family or kindred occupying the hamlet than the hamlet itself, and that mostly a hamlet was occupied by several *weles*.

The free tenants occupy in *wel*s.

In the Extents the old food rents of the free tenants or *wel*s had already been commuted into money payments. And these money payments were evidently treated as not charges upon persons but permanent charges upon the holdings in occupation at the time of the conquest. They were scrupulously respected by the conquerors, and have mostly been left unaltered from that time to this. The amounts of these rents are practically the same, even to the small details, in the Extent of 1294 and that of 1339 half a century later. And comparing these with the later surveys and Extents the evidence is

---

<sup>1</sup> Pronounced '*welly*' as '*gwely*.'

CHAP. I. conclusive of the literal truth of the historical statement that the rents of the free tenants remained unaltered by the conquest of Wales.

The rents  
of free  
tenants.

The rents of the free tenants in the Extent of 1294 are stated as follows:—

	£	s.	d.
Of Aberffraw itself . . .	1	9	8
Of Bodeueurick . . .	0	15	11
Of Trewaspatrik . . .	0	10	0
	<hr/>		
	£2	15	7
	<hr/>		

They are the same in the Inquisition of 1339. They are the same in the Extent of 1351 after the Black Death.

They are the same in total in the 'Record of Carnarvon' in 1352, though somewhat varied in the classification of them and increased by two additional items.

The record commences with the statement that there were 4 *free weles*, viz.:—

	£	s.	d.
Wele Porthorion paying . . .	1	1	0
Wele Simond „ . . .	0	8	2
Wele Bodeueurik „ . . .	0	17	11
Wele Trefwaspatrik „ . . .	0	13	6
	<hr/>		
	£2	15	7
	<hr/>		

exactly the old amount; to which are added:—

	£	s.	d.
Gavell Sayr (carpenter's gavell)	0	3	8
4 bovates (escheat) . . .	{	0	8
		0	1
	<hr/>		
Making the total . . .	£3	3	9
	<hr/>		

They remain the same for centuries.

Finally in the Survey of 1608 the *Summa Totalis* of the 'Rents of Assize of Free Tenants' = 3*l.* 3*s.* 9*d.*

These money payments are the amounts into

which the ancient food rents of the free tribesmen were commuted, and the continuity, as already pointed out, shows that they were regarded as charges on particular lands or holdings, and not personal charges. Many of them are still payable as ancient quit rents throughout North Wales.

Besides these money payments there were, however, customary services. Although the Extent of 1294 mentions no services beyond the money rents of the free tenants, there is other evidence that services were due from them. These are set out at length in the 'Record of Carnarvon.'<sup>1</sup>

Their  
services.

The *Wele Porthorion* (or Homestead of the Gatekeepers) did suit at the Courts of the *cymwd* and *cantref*. The *heredes* of it were liable to payment of a fine or relief of 10s. on the entry of a new tenant, and an *amobr* of the same amount on the marriage of their daughters. For their grinding they went to the Prince's mill at Aberffraw. There they ground their wheat and malt without toll, and all other grain at a toll of  $\frac{1}{30}$  measure. And they made and repaired one *vechme* of the wall of the lord's manor house on one side of the gate and another *vechme* of wall on the other side of the gate. And if the Prince were at home they had from him meat and drink for nine men whilst making the wall.

The *Wele*  
of the  
gate-  
keepers.

The *heredes* of *Wele Simond* were liable to the same suit at Court and mill, and the same amounts of *relief* and *amobr*, but did no work on the wall.

The *heredes* of *Wele Bodeueurik* (if the early spelling *Bodeueurik* may be trusted, possibly the Home-

The *Wele*  
of the  
smith.

<sup>1</sup> *Record of Carnarvon*, p. 48.

CHAP. I.      instead of the Smith—literally, of the *Goldsmith*) and the *Wele Trewaspatrick* paid the same suit and relief &c., and instead of work on the wall were liable to the *kilgh hebbogothion* or service in connection with the hawking expeditions of the Prince or his chief falconer.

Of the      The *heredes* of the *Gavell* of the *Sayr* or carpenter  
carpenter.      were liable to the same *relief* and *amobr*, but not liable to the work on the palace wall or the hawking service.

These homesteads seem to be those of officers of the Court, and may well have been direct survivals of the times before the conquest.

They are      The amount of the payment for relief (the Norman  
officers      equivalent for the Welsh *ebediw* or death fee) and the  
of the      *amobr* or maiden fee payable on marriage or incon-  
Prince.      tinence, viz. 10s., suggests that these free tenants on the demesne were subordinate officers of the Court holding their land upon free tenure for their services.<sup>1</sup>

The holding of the *Porthorion* or gatekeepers at the Porter's Lodge was probably a survival from before the conquest. Though no prince now lived at the Palace of Aberffraw, its walls were not at once allowed to decay. It continued as a Court and a prison if not as a palace. The porter (*porthaur*) under the Venedotian Code was an important official. He had his dwelling in the gateway, and had charge of the great gate,<sup>2</sup> and in his house lodged the King's

<sup>1</sup> The *ebediw* and *amobr* of the principal officers of the palace were 20s., of the subordinate officers 10s., of inferior per- sons 5s.—*Ancient Laws of Wales*, ii. p. 609.

<sup>2</sup> *Venedotian Code*, *id.* i. p. 26.



and the Queen's 'door-wards.'<sup>1</sup> He was to summon the men of the *Maerdref* to work. His land and the land of the door-wards were free by reason of their office, and having the responsibility of the gate it was natural (though not stated in the Code) that the responsibility of keeping the wall on both sides of the gate in repair should rest upon the gatekeepers and be attached to their land.<sup>2</sup>

The smiths and the carpenters may also well be survivals. According to the Venedotian Code, the smith of the Court had to do all needful work for the palace (except certain things) and had his land free on account of his office. His work could hardly be dispensed with, whether the shoeing of horses or the mending of the ploughs of the *Maerdref*, or of the hinges of the gates, or the fastening or unfastening of the prisoners' chains, all of which were items of his duty under the Codes.<sup>3</sup>

There is a small fragment of the Court Roll of Aberffraw, dated 1346, at the Record Office,<sup>4</sup> which shows that the porters still had charge of the prison, for it contains an entry of a fine on the porters for allowing prisoners to escape.

The examination of another Extent will elicit further information respecting the free tenants or successors of the Welsh free tribesmen. The Extents

<sup>1</sup> *Venedotian Code*, *id.* i. p. 46, i. p. 57.

<sup>2</sup> *Id.* i. p. 66 &c.

<sup>3</sup> *Id.* i. p. 72, 14, &c. There were Smiths on other manors, as well as other officers. Thus on the manor of Penros in Anglesey

there were *garvells* of the Carpenter (*Sair*), of the Smiths (*Gorent*), of the Gatekeepers (*Porthorion*) and of the Squires (*Huyssorion*).

<sup>4</sup> *Crt. Rolls*, Bundle 215, No. 13 (Record Office). See App. A d.

CHAP. I. of Aberffraw reveal mainly the relations to the chieftain of those who were subordinate court officials.

#### IV. THE SO-CALLED 'VILLANI' AND 'NATIVI' OF ABERFFRAW.

Some of the so-called *villani* or *nativi* of the Extent of 1294 were located on the *demesne land* of the Prince, and others in detached hamlets.

The *demesne*, according to the Extent of 1294, consisted of five carucates and two meadows.

The  
*villani* or  
*nativi*  
of the  
*Maerdref*.

From the other Extents we learn that it included the hamlets of the *Maerdref* and *Garther* and *Tref-castell*.

The services of the tenants of all these are described under the heading *The Villani of Aberffraw*, i.e. the *villani* of the *demesne*, as apart from the outlying hamlets in which other groups of *villani* were placed.

The  
cottiers'  
gardens.

The gardens of the *villani* or cottier tenants included under the head *Garther* in the later surveys can hardly be other than those already mentioned as still divided by their turf balks and lying under the shadow of the church and formerly under the palace walls, close to the village where their 'cubuli' or cabins were huddled together very much as the cottages are now in the present village.

They are described in the 'Record of Carnarvon' as consisting of<sup>1</sup> :—

14 gardens of *terra nativa* paying rents varying from 16d. to 7s. They did suit at the lord's mill at Aberffraw. They pay on account of *staurum*, and do carriage service. [There is no mention of *relief* or *amobr*. Probably they were people too small to have to pay on these accounts.]

<sup>1</sup> *Record of Carnarvon*, p. 49.

The rest of the demesne consisted of the *Maerdref* and *Trefcastell* with the five carucates (say 600 acres) of land. The *Maerdref* was the Prince's home farm, and *Trefcastell*, with the one carucate attached to it in the later Extents, was probably the central farm homestead of the demesne. It now survives as a substantial stone-built farmhouse with stone farm buildings forming a square behind it. It stands close by the *porth* at the extreme western edge of the Manor. The *porth* is a remarkably good one, affording more shelter and room than any other, and, as the name probably implies a stone-built homestead above the ordinary strength, it will be hardly wrong to consider *Trefcastell* as the farm homestead of the *Maerdref* cultivated by the '*villani*' of Aberffraw' under the management and responsibility of the '*land maer*' of the Welsh Code.<sup>1</sup>

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The *Maerdref*, the home farm worked by the *villani*,

As we have seen, the porter was to summon the men of the *Maerdref* to their work, showing perhaps that they lived in the village close to the palace gates.

But it was the *land maer* who had to superintend the ploughing and who was generally responsible for the services of the men of the *Maerdref*. The following is the general description of their services in the Venedotian Code :—<sup>2</sup>

under the *land maer*.

'The men of the *maertrev* are to make a kiln and a barn for the King, and to supply them when it may be necessary. They are to pay the tunc (money dues) of their land into the hand of the *land maer*, and they are to support him twice in the year. They are to thresh, to kiln dry, to reap, and to harrow, and to

<sup>1</sup> *Venedotian Code*, i. p. 68. *Trefcastell* was described in the *Record of Carnarvon* as in the hands of tenants who paid 60s. of rent, and the same rent was

named by the Crown on the sale to the City of London in 1628.

<sup>2</sup> *Id.* i. p. 194. The word translated '*King*' is *brenhin*, meaning the Prince or head chieftain.

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Services  
of the  
men of  
the  
*Maerdref*.

mow hay, and provide straw, and fuel for the fire, as often as the King visits the Court, and when the King comes to the Court they are to present the King, according to their ability, either with sheep, or lambs, or kids, or cheese, or butter, or milk.'

Let us compare this general statement of these services with those described in the Extent. The latter inform us how at the date of the conquest the *land maer* of Prince Llewelyn regulated his *Maerdref* at Aberffraw in order to supply the wants of his palace and household.

The services of the men of the *Maerdref* and *Garthey*, as described in the Extent of 1294, may be summarised thus :—

First, their 'rents of assize' [*i.e. tunc*] amounted to 8s. 8d.

Second, they had to supply 10½ crannocs of wheat.

8 „ oatmeal.

4 „ barley meal.

And these dues were valued at 48s. 7d.

[These, apparently, were paid from the results of their joint ploughing, which it was the land maer's duty to regulate.]

Group of  
nine  
villani

Then there was a group of 9 villani who rendered jointly the milk of 3 cows, 4½ sheep, 9 lambs, butter, 150 eggs, 27 hens, valued at

16s. 3d.

and of six,

There was another group of 6 tenements (then empty), but from which had been due jointly 3 sheep, 6 lambs, 9 hens, butter, 100 eggs, valued at

5s. 1d.

and of  
nine,

There was another group of 9 villani, rendering jointly 27 hens worth

2s. 3d.

Also 3 days' work at cutting corn, receiving each a loaf a day =

2s. 3d.

The villani, as a body, also had to supply fire and straw in the Royal Court, worth

30s. 0d.

and of  
fifteen.

Besides this, a group of 15 villani had to find in the autumn 300 day-works, by which [in addition to 80 day-works found by the *villani forenseci* of the cantref] the land of the *maerdref* was tilled

66s. 9d.

Also 600 day-works of men and horses at harrowing

75s. 0d.

The villani also had to find 10 crannocs of oats for the horses

6s. 8d.

Making the total value of their payments and services £18 1s. 6d.

This shows clearly that the so-called villein payments and services were regarded, like those of the free tenants, as due from the land or groups of holdings and not as personal charges upon single occupants.

The 'Record of Carnarvon' gives the further information that the *villani* of the *maerdref*

Other services.

'do suit at the lord's mill of *Bout* (i.e. *Bont*) and *Traith*, [The demesne land lying west and north of the village, the mill of *Bont* would be their nearest mill.] Further, they carry timber and millstones within the Isle of Anglesey at their own charges. And they do joint work on the watercourse of the said mills. And they pay for relief and amobr 2s., if able, but not otherwise. And they pay Kilgh Raglot. And they do the lord's carrying. And they pay a share of *staurum*, and nothing more.'<sup>1</sup>

These actual services of the so-called *villani* of Aberffraw correspond remarkably closely with the services normally due from the *aillts* and men of the Prince's *maerdref* as described in the Venedotian Code above cited.

There is another point mentioned in the 'Record of Carnarvon' requiring attention, viz. the tenure of these tenants of the *maerdref*.

The Extent of 1294 has already disclosed that the *villani* of the *maerdref* were arranged in groups. There were two groups each of nine *villani* making certain contributions. There was another group of fifteen *villani* who had jointly to find 300 day-works. These groups suggest very strongly arrangements for joint liability.

Tenure of *villani*.

But an entry in the 'Record of Carnarvon' is more explicit. It runs thus<sup>2</sup>:—

There is [in Aberffraw] another hamlet called *Mairdref*. And it is of such a nature that if there were only one sufficient tenant he would be charged with the whole rent.'

<sup>1</sup> Record of Carnarvon, p. 49.

<sup>2</sup> *id.*

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Tenure *de*  
*natura de*  
*trefgevery.*

In other parts of the 'Record of Carnarvon,' land under this joint liability is said to be *de natura de trefgevery*, and this at once connects it with the normal form of *villein tenancy* (if for the present we may so call it) in the Welsh Codes.

The Venedotian Code<sup>1</sup> states that the 'maer and canghellor are to regulate the King's *aillts* upon their *tyr kyurjw*<sup>2</sup> or *register land*.' And in another passage it states as follows:—

'Geldable land is not to be divided between brothers, but the maer and canghellor are to share it equally between all in the trev, and on that account it is called *tir kyurjw*. And there is to be no extinguished erw (*i.e.* escheated to the lord) in the register land; but if there be an erw of that description in it the maer and canghellor are to share it in common among all, to one as well as to another, and no one is to remove from his legal tyddyn (or homestead) if an equivalent can be obtained for it of other land.

'And as we have said above respecting the other, so the maer is to proceed as to the land of the *maertrev*, leaving everyone in his tyddyn according as he best may.'<sup>3</sup>

From these passages it appears that the land of the *maerdref* was of the nature of such regulated land (*i.e.* in the nature of *trefgevery*). All the *aillts*, whether of the *maerdref* or of separate hamlets, were to be thus regulated, and those of the *maerdref* of the Prince were to be regulated by his *land maer*.

Accordingly, the 'Record of Carnarvon' describes not only the *maerdref*, but also the outlying hamlets of *nativi* as of the nature of *trefgevery*.

To these outlying hamlets attention may now be turned.

<sup>1</sup> i. p. 191.

<sup>2</sup> See ii. p. 293, where a *tref* of such regulated land is called

*tref gyffry*.

<sup>3</sup> *Venedotian Code*, i. p. 169.



V. THE OUTLYING HAMLETS OF ABERFFRAW.

Passing now from the demesne and western portion of the manor to what are called in the Extents the Hamlets of the manor, they are thus described in the Extent of 1294 :—

The Hamlet of *Trefberewet* is described as a group of nine *villani* rendering :—

Group of  
nine  
*villani*,

	£	s.	d.
In rents . . . . .	0	9	8
4 crannocks of barley meal . . . . .	0	5	4
9 sheep . . . . .	0	4	6
9 lambs . . . . .	0	1	6
Butter . . . . .	0	2	3
180 eggs . . . . .	0	0	7
9 hens . . . . .	0	0	9
Work, 161 days . . . . .	1	16	2½
	£3	0	9½

From the 'Record of Carnarvon' we learn that this hamlet was of the nature of *trefgevery*, and there is mention also of their services :—

holding in  
*trefgevery*

The tenants did suit to the Aberffraw mill, did carrying of timber and millstones to the mill, repaired the ditch, and did joint work at the watercourse [just as the men of the *maerdref* did at the mill of *Bont*], and they paid *propartem stauri*, and they did carriage service for man and horse at 2d. They paid for *relief* and *amobr* 5s., and *kulgh hebbogothion*.<sup>1</sup>

The dues from the Hamlet of *Dyncloyden* are described in the Extent of 1294 thus :—

<sup>1</sup> *Record of Carnarvon*, p. 49.

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villey  
hamlets.

	s.	d.
Rent of one villain, viz. of <i>David Hibernicus</i> , who pays half of corn and milk, which is called <i>merionyth</i> <sup>1</sup> .	2	0
The sons of Gregory ap Llewellyn pay :—		
1 cran. wheat, 4 cran. oats . . . . .	8	6
2 sheep . . . . .	1	0
2 lambs . . . . .	0	4
Butter . . . . .	0	6
40 eggs . . . . .	0	1½
6 hens . . . . .	0	6
30 days' work . . . . .	8	9
<i>De Pellipariis</i> , ½ cran. barley meal, ½ sheep, ½ lamb,		
10 <i>cunæ</i> of butter, and ½ hen . . . . .	1	1½
7 days' work . . . . .	0	11½
	18	9¼

The 'Record of Carnarvon' describes this hamlet as *de terra nativa domini*. and the tenants as doing the same services as those of the hamlet of *Trefberewet*. The farm still bearing the name of *Dynloidan* lies near the sea, and has its own 'porth' and 'dinas' as already mentioned.

The dues from the Hamlet of *Weuentefrau* were :—

	s.	d.
Rent of <i>villani</i> . . . . .	3	4
1½ lamb, 30 <i>cunæ</i> of butter, 5½ hens, 1 <i>istor</i>		
<i>bladi</i> , 18 days' work . . . . .	1	6½
	4	10½

They answer as to *meryonnyth* with the *villani* of *Trefberewet*.

This hamlet, under the name of *Kendrefrowe*, is described in the 'Record of Carnarvon' as of the

<sup>1</sup> A somewhat similar custom of letting out cattle to tenants for the summer, reserving as rent a share in the milk, is still known in some parts of Wales, under the very similar name of *maer-wriaeth*, or *cadw havod*. See

Mr. L. Thomas's *Report on Labour in Wales*, b. ii. p. 64. See also use of the word *maeronaeth* for 'dairy-farming,' in *Welsh Laws*, ii. p. 515, and of the word *maerty* in Monmouthshire for dairy-house.

nature of *trefgevery*, like the *maerdref* and *Trefberewet*, and as doing similar services. CHAP. I.

Finally, there is a clause which states that all the *villani* of the Prince of Aberffraw pay every year for the work of the animals of the house 2s.

All these outlying hamlets appendant to Aberffraw were thus *villein* hamlets, according to the Extents, regulated by the Prince's officers, and in a special way connected with the Prince's estate or manor, more so apparently than were those of the rest of the cantref.

#### VI. DUES AND SERVICES FROM THE REST OF THE CANTREF.

The rest of the cantref—i.e. the territory outside the boundaries of the Prince's manor or estate, and scattered over the two cymwds—consisted of what are called in the survey *villæ*, which seem to be groups of homesteads, some of them of free tenants and some of them of *villani*, and occasionally of both. Separate  
villæ of  
free  
tenants  
and  
*villani*.

The *free tenants* and *villani* of these *trefs* or *villæ* paid as under:—

	£	s.	d.
In rents of assize from free tenants . . . .	36	4	8
In rents, corn, oatmeal, butter, eggs, hens, &c., and for the ' <i>potura</i> ' of 1860 men and 403 horses and of dogs, from villein tenants, amounting in value to . . . . .	23	6	0
The <i>villani</i> of the cantref also furnished special dues, and gave a day's ploughing once a year, valued at . . . . .	4	6	11
The perquisites of the Court amounted to . . .	2	0	0
Making a total of . . . . .	£65	17	7

VII. THE RELATIVE BURDEN OF THE DUES AND SERVICES.

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*Giraldus Cambrensis* described Anglesey as containing the best corn-growing land in Wales.<sup>1</sup>

The Welsh, he says, ploughed for their oats in March and April, and for wheat in summer and winter, yoking to their ploughs seldom fewer than four oxen. The four oxen were yoked abreast, as in the Isle of Man and in Scotland, and Giraldus mentions that the driver walked backwards in front of the oxen, as was the case also in Scotland.<sup>2</sup>

Return of  
number  
of cattle  
in four-  
teenth  
century.

Bearing in mind that Anglesey was an agricultural as well as pastoral district, some light may be obtained from a comparison of the number of cattle in the manor and hamlets of Aberffraw, according to an assessment to a 'Fifteenth' made early in the fourteenth century,<sup>3</sup> and in the parish of Aberffraw in 1893, according to the Agricultural Returns.

In the fourteenth century there were in all sixty-eight holdings of persons having cattle. Probably there are not as many at the present time.<sup>4</sup>

Only seven of these in the fourteenth century possessed a full yoke of four or more oxen; the rest must, therefore, have joined with others in the ploughing, unless they used horses or cows to make up the plough team.

<sup>1</sup> *Descr. Kamb.* C. I. vi.

<sup>2</sup> C. I. viii. and xvii., and see Train's *Isle of Man*, ii. p. 24.

<sup>3</sup> Treasury of Receipt, Miscell.  $\frac{2}{4}$ , Public Record Office. Now Lay Subsidy  $\frac{2}{4}$ <sup>2</sup>. See Appen-

dix A f.

<sup>4</sup> In 1890 the number of small agricultural holdings under 50 acres, but excluding allotments, was 48.

The numbers of cattle, horses, and sheep at the two dates were as follows:—

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	1820-40	1893
Oxen . . .	(valued at 5s. per head)	187
Cows . . .	" 8s. 4d. "	262
Averia, <sup>1</sup> 3 yrs. old	" 2s. 6d. "	38
" 2 "	" 2s. "	91
" Total of cattle	" . . . . .	528
Horses . . .	" 5s. "	71
Jumenta (Mares)	" 5s. "	86
Total of horses	" . . . . .	107
Sheep . . .	" 6d. "	785
Total . . .	" . . . . .	1,870
		4,866

As regards the kinds of corn grown, it has already been seen that the payments of the *nativi* included wheat, oats, and barley.

On the day when the record above mentioned was made the quantities of these three kinds of corn on hand were as follows:—

115	crannocs of wheat	valued at 2s. 6d. per crannoc.
307	"	oats " 2s. "
70	"	barley " 1s. 4d. "
492	crannocs	in all.

It is obvious, therefore, that oats were the chief crop on the Aberffraw manor in the fourteenth century. Oats the chief crop.

The total value of the cattle and corn calculated at the above prices amounted to 188*l*.

It is most likely that for purposes of taxation the assessment would be made after harvest before the produce was consumed. Perhaps, therefore, it would be fair to take the total as representing the capital of the tenants in cattle and corn after harvest, and probably there would not be much other capital, for

Value of  
cattle  
and corn

<sup>1</sup> Cattle.

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representing  
the chief  
part of  
the  
tenant's  
capital.

Value of  
the  
tenants'  
dues and  
services.

About  
one-ninth  
of the  
capital.

Only a  
part of  
the  
Prince's  
income  
from the  
manor.

otherwise the assessors would have taken care to include it in their valuation, the fifteenth of which was to be taken as the tax.

What proportion, then, did the value of the dues and services bear to the amount of their capital in cattle and corn thus ascertained?

The value of the dues and services of the tenants of the manor of Aberffraw, according to the Extent of 1294, roughly summarised, amounted to the following:—

	£	s.	d.
Money payments of free tenants . . . . .	2	15	7
„ <i>villani</i> . . . . .	1	9	2
Payments in kind by <i>villani</i> . . . . .	6	17	4
Value of services in work by the <i>villani</i> . . . . .	9	19	6
Total . . . . .	21	1	7

The amount of the annual dues and services was, therefore, about one-ninth of the capital of the tenants in cattle and corn.

This rough estimate, however, must only be taken for what it is worth. For it must be remembered that no distinction is made between different classes of tenants, and that these dues and services were only a part of the income of the Prince from his so-called manor.

The following is a summary of the value of the manor in the Extent of 1294:—

	£	s.	d.
5 carucates of land in the <i>maerdref</i> and demesne . . . . .	7	10	0
The three mills produced 60 crannocs . . . . .	6	0	0
The fisheries . . . . .	0	15	4
Value of pasture . . . . .	1	0	0
Perquisites of the Court . . . . .	2	0	0
	£17	5	4
Dues and services of tenants . . . . .	21	1	7
	£88	6	11



Adding to this sum the revenue of the Prince from the rest of the cantref in which his royal residence was placed—viz. 65*l.* 17*s.* 7*d.*, towards which free tenants contributed rather more largely than the *nativi*, the total revenue of the Prince from the cantref amounted to 104*l.* 4*s.* 6*d.* The amount annually received from the three cantrefs of Anglesey was 483*l.* 10*s.* 11*d.*

CHAP. I.

Total  
revenue  
from the  
cantref,  
and from  
the whole  
of  
Anglesey.

#### VIII. SUMMARY OF THE EVIDENCE OF THE ANGLESEY EXTENTS.

The evidence of the extents of Anglesey taken alone may be summarised as follows :—

The Prince of North Wales had rights, which may be termed *Royal* rights, of progress, &c., for himself and his retinue, chief falconer, &c., over the cymwds and cantrefs of the whole of Anglesey, except in those cases in which portions may have been handed over by him or his ancestors to religious uses.

The  
Prince's  
rights of  
progress,  
&c.

The Prince had his own particular so-called manor, with its palace, courts, and demesne land. His home farm or *maerdref*, was worked by the so-called villein tenants of Aberffraw living close by his palace.

His  
'manor.'

There were free tenants—some of them free by reason of their office, others free tribesmen settled on the estate—from whom he had money rents in lieu of the old food rents and services.

Free  
tenants.

There were also groups of villein tenants on outlying parts of the manor holding in *treŷgevery* like those of the *maerdref*.

Villein  
tenants.

Scattered over the two cymwds of the cantref, were hamlets of free tenants, and other hamlets of villein

CHAP. I. tenants, all contributing rents and services, and the latter supplying provisions and day-works. The villein hamlets were apparently held, as a rule, in *trefgevery*.

A 'manor' in each cymwd, with its courts.

In each of the other cantrefs or cymwds there was also a so-called manor, with its courts, forming a centre for legal proceedings, as well as for the performance of services and payment of dues. And all the *villæ* or hamlets within the cantref were under the jurisdiction of its courts, excepting those under ecclesiastical exemption from secular services. But it does not appear from the Extents that there were usually outlying hamlets specially annexed to these manors, as in the case of the Prince's own manor of Aberffraw.

Each cymwd or cantref was thus an organised geographical and judicial unit, and where the Prince himself did not occupy the palace, or use it as a hunting lodge in his annual progress, it was probably occupied by a subordinate chieftain; but on this point, as all the rights of the chieftains were transferred in lump to the Prince of Wales, the Extents naturally throw little light.

Services not personal, but attached to the holdings.

Lastly a remarkable feature, prominent throughout the Extents, is the emphatic way in which the dues and services of both free and villein hamlets were regarded, not as personal services, but as attached to particular holdings or hamlets, so that they remained untouched either by the confiscations on the conquest or by the depopulation of the Black Death, and continued exactly the same for centuries after the conquest, till they came to be regarded as permanent quit rents, some of which are still col-

lected by the collectors of the Crown revenues under the Department of the 'Woods and Forests.'

CHAP. I.

It may be added that the distinction between the free and villein hamlets was so deep and so marked that it was retained long after the conquest, and even long after the services of the bond hamlets had become commuted into fixed money rents. Even now, in the annual returns made to the 'Woods and Forests,' in some cases the rents of two classes of holdings, conjecturally, of the free and bond holdings of a district, are not only returned in separate lists, but even collected by officers with different names, the presumably free rents being collected and accounted for by a 'beadle' and the others by a '*prepositus*'; the latter being possibly the successor of the *land maer* of the Welsh codes, in the Latin version of which the word is translated *prepositus*.<sup>1</sup>

They remain unaltered by the conquest.

---

<sup>1</sup> I have to thank Mr. Russell Sowray, late of the 'Woods and Forests,' for this information. The return of 1892, from the Manor or Lordship of Harminiog, in Cardiganshire, is an instance of this.



## CHAPTER II.

### THE DENBIGH EXTENT OF 8 EDWARD III. THE WELES AND GAVELLS OF TRIBESMEN.

#### I. THE VALUE OF THE DENBIGH EXTENT.

CHAP. II. BEFORE proceeding to the direct evidence of the  
Codes and legal treatises—some of them of doubtful  
dates and authority—it is worth while to examine  
whether some further facts may not be obtained  
from the Extents as regards the structure of the  
tribe itself and the relation of the tribe and its  
kindreds to the land.

Further  
evidence  
required.

The Anglesey Extents have given a pretty clear  
view of the scattered hamlets, some of them occupied  
by free tribesmen and others by so-called *villani* or  
*nativi*. They have naturally disclosed the relations  
of both classes of tenants to the chieftains, and the  
geographical arrangement of the hamlets in cymwds  
and cantrefs, rather than the internal structure of the  
tribe itself.

They have, indeed, disclosed that the free hamlets  
were occupied by *weles* and *gavells*—whatever these  
may have been—and that their ‘heredes’ were so  
and so, but we have yet to learn what a *wel* was

and what a *gavell* was, and in what relation each of them stood to the tribe or the kindreds of which it was composed. CHAP. II.  
—

Can this knowledge be obtained from the Extents? If it could, it might prove an invaluable key to the true understanding of the Codes.

It is worth while, therefore, to examine whether the Extents afford actual examples from which may be discovered what the *weles* and *gavells* of the free tribesmen were. What  
were the  
*weles* and  
*gavells*?

The earliest Anglesey Extents are deficient in detail, and do not supply the information.

The 'Record of Carnarvon,' as we have seen, is much more ample in its details, but it has the great disadvantage of having been made not only after the conquest of Wales, but also after the 'Black Death.' That great pains were taken to fulfil the terms of the engagement that, with certain exceptions, the services of free tenants and other Welsh customs should remain unaltered by the conquest, has been abundantly shown. But the devastations of the Black Death were limited by no such condition, and may well have played havoc with tribal arrangements.

Moreover, the Anglesey and Carnarvonshire district was, we are told by Giraldus Cambrensis, exceptionally *agricultural* in character, and may, therefore, have advanced, before as well as after the conquest, further than some other districts on the lines of approach to the manorial system.

What is required, therefore, is a survey of a pastoral district, in full detail, and made before the 'Black Death.'

## CHAP. II.

The  
Denbigh  
extent  
gives the  
required  
evidence.

The Extent of the Castle and Honour of Denbigh,<sup>1</sup> made in 8 Edward III., seems to be the only one which meets the requirements of the case. It was made before the 'Black Death.' It relates to a mainly pastoral district which continued to a large extent under the rules of ancient custom. It gives the name of every tenant, and has, moreover, distinct reference to the condition of things both before and after the final conquest of North Wales.

It is hardly possible to over-estimate the value of this Extent for the purpose in hand.

The annexed map will show at a glance the geographical conditions of the district.

Broadly speaking, it is bounded by the mountains surrounding the valley of the *Chwyd*, with its tributaries the *Istrad* and the *Aled*, embracing also the valley of the *Dulas* which enters the sea independently.

The  
district  
included  
in the  
extent.

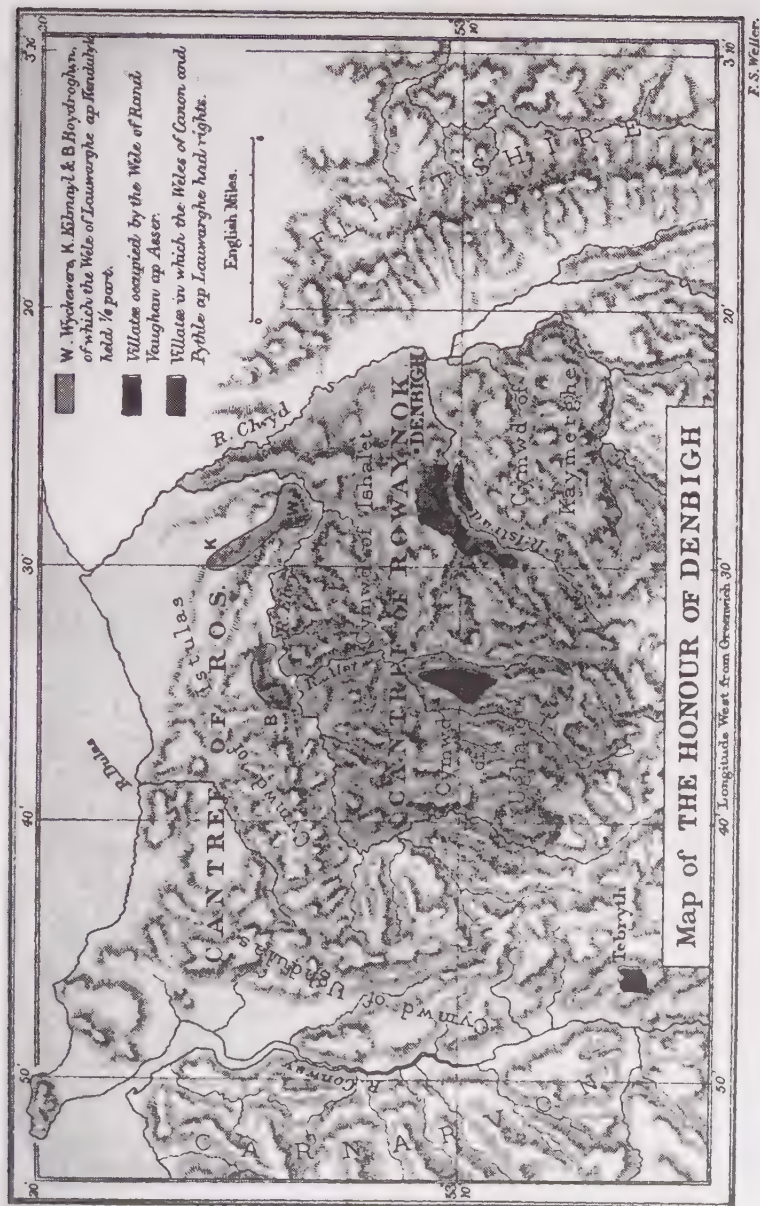
This district, like Anglesey, was divided into cantrefs, and each of its two cantrefs was divided into two cymwds. The cymwds took their names from the rivers. The cantref of *Rowaynok* contained the cymwds of the farther and hither<sup>2</sup> *Aled*—*Ughalet* and *Ishalet*—and the cantref of *Ros* contained the cymwds of the farther and hither *Dulas*—*Ughdulas* and *Istulas*.

<sup>1</sup> 'Extenta Castri et Honoris de Dynbeigh facta per Hugonem de Beckele et per recognitionem tenencium singularum villatarum anno regni Regis Edwardi tercii post conquestum octavo.' Harleian MSS. 3632, B.M. A still older copy, if not the original, through the kindness of Colonel

Howard, of Wygfair, is at present in my possession, as well as a careful transcription, for which I have to thank the patient labour of Mr. W. K. Boyd. There is an imperfect copy at the Land Revenue Record Office, No. 6 Whitehall.

<sup>2</sup> Literally 'above' and 'below.'







Finally, the single cymwd or half-cantref of CHAP. II.  
*Kaymerghe* completed the district.

## II. THE WELE OF LAUWARGHE AP KENDALYK.

The Extent describes the tenants of each villata both before the conquest and also after the disturbances which followed it.<sup>1</sup>

The free tribesmen are called in the survey *priodarii*, a name which we shall find familiar to the Codes, being a Latinised form of the Welsh *priodorian*, or proprietors, thus making it clear that in their case the survey is dealing with free tribesmen.

These *priodarii* are said to hold in *weles* and *gavells*.

Turning first to the description of the villata of *Wyckewere*, now Wygfair, in the *cymwd* of Ros-Isdulas, it begins by stating that in the time of the Princes before the Conquest it consisted of eight *weles* or *lecta*, viz. :—

1. Wele Lauwarghe ap Kendalyk (freemen).

2. Wele Moroyth ( $\frac{2}{3}$  freemen,  $\frac{1}{3}$  *nativi*).

3. Wele Pridith Mogh do. do.

4. Wele Breynt

5. Wele Bothleynt } (all *nativi*).

6. Wele Moynou }

(These six extended over Wyckewere, and its hamlets Boydroghyn and Kilmayl).

7. Wele Anergh Cuyr Duyon } (all *nativi*).

8. Wele Thleythen }

(These two were in the hamlet of Boydroghyn only.)

The first of these *weles* is that of Lauwarghe ap Kendalyk. A summary of its contents is given on the opposite page in a tabular form, and the examination of this actual example of a *wele* cannot fail to be instructive.

<sup>1</sup> The passages from the Extent referred to in this chapter will be found in Appendix B. See Table of Contents of Appendix.

*The Wele of Lauwarghe ap Kendalyk.*

Father	Sons	Grandsons	Great Grandsons and others
1. Wele LAU- WARGHE ap Kendalyk	1. Wele <i>Risshard</i> ap LAUWARGHE	1. Gavell Madok ap <i>Risshard</i>	Gronou ap Madok Vaghan, and Eynon Routh his brother. Heylyn ap Eynon ap Iisshard. Heilyn ap Gronou ap Eynon, Bleth and Ithel his brothers. Heilyn ap Eynon Gogh.
		2. Gavell Kendalo ap <i>Risshard</i>	Madok ap Heilyn ap Howel. Ithel ap Iorwerth ap Kendalo, Griffith and Tudor his brothers. David ap Kendalo ap Iorwerth. David Vaghan ap David ap Iorwerth, and Tudor his brother.
		3. Gavell Keñ ap <i>Risshard</i>	Keñ Vaghan ap Keñ ap Madok, Eynon his brother. Iorwerth ap Madok ap Iorwerth, and Ievan his brother. David Loyd ap Kendalo, and Iorwerth his brother. Madok ap Keñ ap Eynon, David and Ievan his brothers. Madok ap Eynon, Ada and David his brothers. Heilyn ap Eynon ap Risshard (as above in 1st gavel) and his 'nepotes.' ‡ <i>Escheat</i> .
	2. Wele <i>Moridyk</i> ap LAUWARGHE	Gavell <i>Moridyk</i> ap LAUWARGHE	Kendalo ap Madok. Eynon ap Gronou ap Griffith, Lauwarghe his brother. Iorwerth ap Lauwarghe ap Griffith. Madok ap Heylyn ap Griffith.
	3. Wele <i>Kendalo</i> ap LAUWARGHE	1. Gavell Iorwerth ap <i>Kendalo</i>	Gronou ap Eynon ap Madok. Eynon ap Iorwerth and Ievan his brother. Heilyn ap Eynon ap Howel.
		2. Gavell David ap <i>Kendalo</i> (called Gavel Kyloen)	‡ Ithel ap Eynon ap Kendalo and Phelep his brother. ‡ <i>Escheat</i> .

Instead of the description of a holding of land with its boundaries we have here what is practically a pedigree, embracing the sons and grandsons and great-grandsons of Lauwarghe ap Kendalyk. The numerous successors of each of the grandsons were apparently not all of them great-grandsons at the date of the survey. There had been apparently some admission of outsiders among them, but the extent speaks of a time when such groups embraced *true heirs* only.

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The *wele*  
a family  
group  
including  
great-  
grand-  
sons;

It will be seen that the whole kindred of the descendants of Lauwarghe to the fourth degree was, or had been, included in the *wele* bearing his name; the word *wele*, or *gwely*, as already hinted, meaning *bed*, and being accordingly translated by the Latin word *lectum*.

Lauwarghe himself was probably not alive, and therefore, presumably, the shares of the sons in the kindred were again called *weles*, and so also of the grandsons if by the death of their fathers they had become heads of households. But in cases where the parent was alive the sub-shares of children, according to the custom of gavelkind, were apparently not called *weles*, but *gavells*. The *gavell* is a division of a *wele*. At least, this is what the use of the terms seems to suggest as their meaning.

with sub-  
divisions  
into *weles*  
and  
*gavells*

Thus, when we read that the villata of so-and-so consists of so many *weles*, the meaning seems to be, not that the land of the villata is divided into so many sections or estates, but that it is occupied by so many kindreds, or family groups. And when we read that the *wele* of so-and-so consists, or consisted when it was held *integre*, of so many *gavells*,

CHAP. II. we are to understand that it embraced so many subordinate families or sub-households of descendants.

The *wela* a division of the tribe, not of the land,

The *wela*, therefore, of the original ancestor is a division not of the land, but of the tribe, and it remains outwardly one unit, with internal subdivisions among sons, grandsons, and great-grandsons; and thus also the subdivisions of the *wela* are subdivisions of the family group and not of the land.

This being so, the next point arises, what may be the relation of the complex unit to the land? Where and how are the numerous progeny of Lauwarghe ap Kendalyk located on land, and how are their possessions or rights described in the Extent?

The answer is that the *weles* of the *progenies* of the three sons of Lauwarghe are described as located in the *Villata de Wyckewere* with its two hamlets of *Boydroughyn* and *Kilmayl*. The *wela* of Lauwarghe originally, and when it was entire, occupied only one-sixth part of the whole villata, and so it did still, as described in the Extent, though now subdivided into the *weles* and *gavells* of his descendants.

holding an undivided share in the occupation of a district.

This original *wela* of the common ancestor of the great-grandchildren thus held, apparently, an undivided share in the occupation of the district, or villata. And so it did still, though now subdivided into the *weles* of the sons and the *gavells* of the grandsons, and each of the latter at the time of the Extent embraced a numerous community originally of great-grandsons only, but since the conquest not strictly confined to them.



Thus classified still under the original *wele* of Lauwarghe ap Kendalyk, a community of a score or two of kinsmen held together as one family group an undivided one-sixth part, or share, in the occupation of the villata of *Wyckewere* and its hamlets. CHAP. II.

This joint occupation by so numerous a body of kinsmen would have been complicated enough had the kindred of Lauwarghe been the only occupants of the villata. But it was still more complicated by the fact that the other five-sixths were shared in the same way in undivided shares, some by *nativi*, and others by more or less related kindreds, whose ties of blood with the kindred of Lauwarghe and with each other are not disclosed.

It is, perhaps, needful to assume that the actual homesteads, and inclosures round them, may have been held more or less in severalty, but it seems to be clear that, with this exception, the *weles* or family groups occupied *undivided* shares in what may be called the common rights of the villata. The homesteads and crofts probably held in severalty.

This is confirmed by the description of the escheats to the lord, after the conquest, which are carefully recorded. These escheats were not of particular fields or portions of land, but fractions of such and such a *wele*, and such and such a *gavell*. Thus, a fourth part of the *gavell* of one of the grandsons of Lauwarghe was escheat, and five-sixths of another, and so on, according as fewer or more of the kindred had died *contra pacem*, or had otherwise forfeited their rights. The escheats were of fractions of rights, not of land,

The total of escheats to the lord within the villata was therefore an aggregate, not of definite actual areas or acres lying here and there, but of

CHAP. II. a series of undivided fractions, which, when put together, amounted to a considerable undivided share in the right of occupation in the whole villata; and so the only way in which an estimate of the lord's share in the villata could be arrived at by the surveyors was by working out the calculation as one of proportion, and then translating the result into acres, thus:—

	Acres
The Villata of Wyckewere contains in lands, woods, and wastes . . . . .	1,072
The Hamlet of Kilmayl . . . . .	160
The Hamlet of Boydroghyn of land, wood, and waste . . . . .	1,340
Sum total . . . . .	2,578

And therefore the share of escheats of the lord by true proportion will be . . . . . 1,638

Of which are allocated to diverse *priodarii* of *Lewenny* and *Astred Canon* in exchange for their patronies in the said villæ, certain proportions of divers tenants in Wyckewere, who have died 'contra pacem,' whose proportions ought to contain 176 acres of land, wood, and waste . . . . . 176

And so there are over of the shares of the lord . 1,462

The lord seems ultimately at a recent date to have taken not quite one-third of this estimated acreage into his own hands, in order to let it out in lots of a few acres each to tenants, many of them Englishmen, at money rents on the English system.

and so,  
therefore,  
were the  
*weles* and  
*gavells*.

But the point of importance is that if the escheats were undivided shares of common rights so must also have been the shares of the *weles* and *gavells*, of which the escheats were undivided fractions.

III. THE WELES OF CANON AP LAUWARGHE AND  
PYTHLE AP LAUWARGHE.

Passing now to another example, we find the *progenies* of apparently two other sons of Lauwarghe located in another cymwd. It is possible that they may be sons of another Lauwarghe, but it is hardly likely, as no distinguishing name is given in the Extent. They may therefore be offshoots from the original *wel* of Lauwarghe ap Kendalyk, but of this we cannot be sure.

CHAP. II.

The villata of *Prees*.

Their *progenies* are described in summary on the next page, and also those of the other kindreds sharing with them in the villata of *Prees*.

Following the *progenies* of each son separately a glimpse may perhaps be obtained of the way in which the family groups were located on land, and shifted according to tribal needs or arrangements.

The *progenies* of Canon ap Lauwarghe were located in the valley of the *Istrad*, not only in the villata of *Prees*, but also in the two other villatæ of *Astred Canon* and *Nanthyn Canon*.

The *progenies* of Canon hold fractions of rights in several villatæ,

According to the Extents of these three villatæ the *progenies* of Canon ap Lauwarghe held one-sixth share in the villata of *Prees*, to which were appendant grazing rights in a great tract of mountain waste, common to the tenants of the whole lordship. The whole villata of *Prees* paid 20s. of *tunc*, and the undivided sixth share of the *progenies* of Canon ap Lauwarghe in it contributed 3s. 4d. to the *tunc pound*.

They were the same family group with similar internal divisions into gavells wherever they had

VILLATA OF PREES with its Hamlets; paying 20s. 0½d. tunc, held in VI. parts, each paying 3s. 4d., viz.:—

<p>I. Progenies of Canon ap Lauwarghe.</p>		<p> <math>\frac{1}{2}</math> Gavell Lauwarghe Vaghan in which are Ithel Loyt ap Cadugan and 2 others.  <math>\frac{1}{2}</math> Gavell Iorwerth ap Canon Cadugan Botum ap Ednon and 4 others.  <math>\frac{1}{2}</math> Gavell Iennaf ap Canon Ken Routh ap Iennaf ap Ririd and 8 others (<math>\frac{7}{15}</math> escheat).  <math>\frac{1}{2}</math> Gavell Eignon ap Canon Iennaf Loyd ap Gronon ap Cadugan and 9 others (<math>\frac{1}{4}</math> escheat).  <math>\frac{1}{2}</math> Gavell Meuric ap Canon Madok ap Eignon ap Ken and 13 others.  <math>\frac{1}{2}</math> Gavell Nynyat ap Canon Madok ap David ap Eignon and 10 others (<math>\frac{1}{3}</math> escheat).  <math>\frac{1}{2}</math> Gavell Kenewerth ap Canon Escheat (and therefore not mentioned in the other villatæ held by the progenies of Canon ap Lauwarghe). </p>
<p>II. Progenies of Pythle ap Lauwarghe.</p>		<p> <math>\frac{1}{2}</math> Wele Iorwerth ap Pythle Escheat by death 'contra pacem'.  <math>\frac{1}{2}</math> Wele Ednowen ap Pythle 2 holders (<math>\frac{1}{15}</math> escheat).  <math>\frac{1}{2}</math> Wele Ithon ap Pythle 1 holder (<math>\frac{1}{15}</math> " "  <math>\frac{1}{2}</math> Wele Kennyngh ap Pythle 7 holders (<math>\frac{1}{15}</math> " "  <math>\frac{1}{2}</math> Wele Cadugan ap Pythle 4 " (<math>\frac{1}{15}</math> " "  <math>\frac{1}{2}</math> Wele Ednon ap Pythle 2 " (<math>\frac{1}{15}</math> " "  <math>\frac{1}{2}</math> Wele Bissard ap Pythle 1 holder (<math>\frac{1}{15}</math> " "  <math>\frac{1}{2}</math> Wele Genythlyn ap Pythle 3 holders (<math>\frac{1}{15}</math> " " </p>
<p>III. Progenies of Runon ap Cadugan ap Ostrouth.</p>		<p> <math>\frac{1}{2}</math> Wele Kefuenerth ap Runon 3 holders (<math>\frac{1}{3}</math> escheat).  <math>\frac{1}{2}</math> Wele Tegwaret ap Runon 3 holders (held whole).  <math>\frac{1}{2}</math> Wele Iorwerth ap Runon 2 " "  <math>\frac{1}{2}</math> Wele Gronon ap Runon Escheat.~  <math>\frac{1}{2}</math> Wele Yarthur ap Runon 2 holders and Magr. Hospitalis St. Johannis del Specii. </p>
<p>IV. Progenies of Tennyth ap Kendalo ap Cadugan.</p>		<p> <math>\frac{1}{2}</math> Gavell Heolin ap Tennyth 13 holders.  <math>\frac{1}{2}</math> Gavell Elyder ap Tennyth 11 " (<math>\frac{1}{3}</math> escheat). </p>
<p>V. Progenies of Ithel ap Cadugan ap Ostrouth.</p>		<p> <math>\frac{2}{3}</math> Gavells Lauwarghe ap Ithel 4 holders (1 gavell escheat).  <math>\frac{2}{3}</math> Gavells Ednon ap Ithel 1 holder (<math>\frac{2}{15}</math> gavells escheat).  <math>\frac{2}{3}</math> Gavells Gilbert ap Ithel 15 holders (1 gavell escheat). </p>
<p>VI. Sundry free weles and several in hands of nativi.</p>		

rights of occupation, and so it was not necessary, according to the Extent, to inscribe all the names of the grandsons of Canon ap Lauwarghe in the survey of *Prees*, because they were already recorded at length under the heading of *Astred Canon*. Excepting their share of the *tunc* of *Prees* they did no other services at *Prees*. Their services of *pastus* &c. were recorded under the head of *Astred Canon* and rendered there only. But, besides their services, they originally paid 10s. of *tunc* in *Astred Canon*.

CHAP. II.

with the same subdivisions wherever they hold.

They also held as a family group, with the same internal divisions, the villata of *Nanthyn Canon* with its hamlet of *Pennankyng*, but in this they owed neither services nor *tunc*, because it was reckoned as appurtenant to *Astred Canon*.

The *progenies* of Pythle ap Lauwarghe, who were also located in *Prees*, were divided into the eight *weles* of his eight sons, and held as one family group one-sixth share in the occupation of the villata side by side with the *progenies* of Canon ap Lauwarghe and other kindreds, paying their due proportion of *tunc*; but instead of having a second and a third location in *Astred* and *Nanthyn* they had a second location in the distant villata of *Tebrith* and its hamlets in the cymwd of *Ros Uchdulas*, south of *Llanrwst*, in the extent of which villata their names were recorded over again in detail.

So also the *progenies* of Pythle.

But the *wel* of one son described as escheat in *Prees* is omitted altogether in *Tebrith*. The *weles* of two other sons are omitted for some reason or other undisclosed, and the *weles* of the five remaining sons are therefore the only ones recorded

CHAP. II. in *Tebrith*. The entry in *Tebrith* also contains the statement that 'all the tenants in the said villata and hamlets are free *priodarii* and not *nativi*, and they are called '*wyrion Pythle*' (i.e. grandsons of Pythle).

The *progenies* of Pythle like their kinsmen, the *progenies* of Canon, paid their contributions of 3s. 4d. to the *tunc pound* of *Prees*. At the same time they paid 20s., i.e. the whole *tunc pound*, at *Tebrith*, where they had the whole villata to themselves, and also paid services.

The  
escheats  
again  
are of  
fractions  
of rights.

Turning, as before, to the escheats,  $\frac{1}{3}$  and  $\frac{1}{18}$  part of the gavell of one of the sons of Canon, and  $\frac{1}{4}$  of the gavell of another son, and  $\frac{2}{3}$  of  $\frac{1}{3}$  of the gavell of another son were escheat to the lord in the villata of *Prees*. The whole *wele* of one of the sons of Pythle, who died *contra pacem*, and  $\frac{1}{3}$  and  $\frac{1}{10}$  of the *weles* of the other seven sons of Pythle were escheat, so that in these cases also the escheated shares were fractional proportions of the undivided rights of the family group.

The *weles*  
and *gavells*  
bundles of  
undivided  
rights.

Thus the conclusion is arrived at that the *gavells* of the *progenies* of Canon ap Lauwarghe were undivided shares of rights in the several village communities of *Astred Canon*, *Nanthyn Canon*, and *Prees*, and the *weles* of the *progenies* of Pythle ap Lauwarghe undivided shares of rights in the villata of *Prees* and the distant villata of *Tebrith*. No doubt, as already stated, the kinsmen of each family group may have had the separate use of homesteads and crofts, but with this exception, if the words *wele* and *gavell* may be transferred at all from the family group to the holdings, they were substantially to all appearances bundles of undivided shares or



rights of co-aration and pasture in the several villatæ. CHAP. II.

Nor are these solitary instances. Three of the other sixths of the villata of *Prees* are respectively in the hands of the *progenies* of the three sons (or rather two sons and a grandson) of Cadugan ap Ostrouth. Other examples.

The first of the sixths was held in five *Weles* by the five sons of Runon ap Cadugan and besides this sixth of *Prees* they paid *pastus* to the Prince in the villata of *Garth Kanannel* in the cymwd of Ros Uchdulas.

The second of these three was held by the *progenies* of Tenyth ap Kendalo ap Cadugan, and besides this sixth of *Prees* they paid *tunc* and did services for what they held in the villatæ of *Carueduenuth*, *Penporghethl*, and *Dyncaduell*.

The third of the three sixths was held by the *progenies* of Ithel ap Cadugan, and they also had rights in *Carueduenuth* and originally in *Dyncaduell* also.

#### IV. THE WELE OF RAND' VAGHAN AP ASSER.

The foregoing examples have sufficiently illustrated the position of *weles* of kinsmen located, along with others, in a single villata or holding fractional rights in several villatæ. It may be well to add yet another example showing how in some cases a kindred could occupy exclusively several whole villatæ as well as fractions of others. The following will answer the purpose. The entry in the survey is as under :—

Example of a *wele* holding rights of occupation of several whole villatæ and fractions of others.

' Be it known that there is a certain *progenies* of free tenants in this cymwd (of *Ughalet*), which is called the "*progenies* of *Rand' Vaghan ap Asser*," which said *progenies* hold in diverse

## CHAP. II.

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villæ of the cynwd, and held in the time of the Princes before the conquest, viz. :—

The whole villata of *Dennant*.  
 The whole villata of *Grugor*.  
 The whole villata of *Guylberyñ*.  
 The whole villata of *Penglogor*.  
 The whole villata of *Pennaualet*.  
 Half of the villata of *Hendreuenwyth*.  
 One third of the villata of *Prestelegot*.  
 One thirteenth part of the villata of *Petrual*.

And all these said villatæ and parts of villatæ they held in 4 lecta, viz. :—

Wele Ruathlon ap Rand'.  
 Wele Idenerth ap Rand'.  
 Wele Daniel ap Rand'.  
 Wele Kewret ap Rand'.

And there will follow concerning the proportion of tenure and services of every *wele* and of every one of its *gavells* in each of the several villatæ *seriatim* by itself.

The *wele* or *progenies* of Rand' ap Asser was thus subdivided into *weles* of sons, and each of these again were divided into *gavells* of grandsons according to the annexed statement. The family group in the eye of the surveyors had become divided into groups of grandsons, and they are described as the *priodarii* holding the original *lectum* called *wele uyrion Rand'* —i.e. the *wele* of the grandsons of Rand', and wherever they hold, whether whole villatæ or fractions of villatæ, the original *lectum* or family group is subdivided precisely in the same manner into the same *weles* and *gavells* of the sons and grandsons of Rand'. But, again, the subdivisions of the kindred did not imply any actual divisions in the land.

The *priodarii* of this *wele* did all their services in the villata of *Dennant*, and paid their proper propor-

tions of *tunc* in every villata in which they had rights. CHAP. II.

Wele Rand' Vaghan ap Asser	Wele Ruathlon ap Rand'	Gavell Guyon ap Ruathlon	5 holders.
		Gavell Bleth ap Ruathlon	
		Gavell Kewret ap Ruathlon	1 holder.
		Gavell Madok ap Ruathlon	5 holders.
		Gavell Iorwerth ap Ienerth'	3 holders.
	Wele Idenerth' ap Rand'	Gavell Madok ap Idenerth'	4 holders $\frac{1}{8}$ esch.
		Gavell Allot' ap Idenerth'	4 " $\frac{3}{4}$ "
		Gavell Tegwaret ap Idenerth'	1 " $\frac{1}{3}$ "
	Wele Daniel ap Rand'	Gavell Eignon ap Daniel (sic)	12 holders $\frac{7}{8}$ esch.
		Gavell Cadugan ap Danyel (sic)	8 " $\frac{5}{8}$ "
		Gavell Grifro ap Kewret	escheat.
	Wele Kewret ap Rand'	Gavell Kenewrek ap Kewret	3 holders. $\frac{1}{8}$ esch.

#### V. THE SHIFTING IN THE LOCATION OF THE KINDREDS AFTER THE CONQUEST.

Lastly, some additional light as to tribal methods of distribution may perhaps be got from what happened after the conquest.

There had been escheats, *e.g.* in *Wyckwere*, owing to the death of tenants *contra pacem*. These escheats threw into the lord's hands the vacant proportions. Henry de Lacy's policy was to extend into the neighbourhood of the Castle of Denbigh the English three-field system of husbandry. Already in neighbouring parishes (*Llanriadr* and others) the three-field system was at work with its plough-teams

Vacancies  
by escheat  
in one  
villata  
filled up  
by ex-  
change  
from other  
villatæ.

CHAP. II. and bovates on the English fashion.<sup>1</sup> To accomplish his object and make for himself an English manor, he excluded the *progenies* of Canon ap Lauwarghe from *Astred Canon* and gave them exactly corresponding rights in *Wyckwere* by way of exchange. And he acted in the same way in the villata of *Llewenny*.

When it is considered how complex were the rights of the tribesmen *inter se* in these cases, and yet how easily the exchanges were made, it becomes clear that the complexity lay in the structure of the kindreds and not in the facts of the husbandry.

These exchanges easily made,

The cattle and the ploughs of a kindred could be moved with ease from one part of the country to another, and some of them placed in one villata and some in another, even in different cymwds and cantrefs, without interfering with the intricate family rights of the members of the kindred *inter se*, which easily followed the cattle and the ploughs wherever for the time they might be.

and so might have been under the tribal system.

And thus these shiftings and redistributions of the kindreds on the land after the conquest may illustrate the ease with which the chiefs of kindred could move the kindreds and families about under the tribal system whenever changes in population might require it. But they do more than this. They give point and clearness to the conception of the landholding kindreds, each holding together as one family unit with its own tribal rights as against

<sup>1</sup> *Record of Carnarvon*, p. 112 and pp. 109-110. The Villa of *Llanreadur* was held by 4 groups of tenants, which each held 4 bovates, i.e. half the full

plough team. And *Llech* by 4 groups, each with 8 bovates or full plough teams. *Llandulas* was held by 3 groups, each with 12 bovates.

other kindreds in this villata or that, and sometimes even in different cymwds. They oblige us to picture them as communities of graziers of cattle with rights of grazing by tribal right or tribal arrangement in different parts of the district, each community, with, it may be, its score or two of kinsmen, forming a complex unit, one in its relations to the other kindreds, but nevertheless with intricate internal hereditary and family divisions and rights known intimately, doubtless, to the elders of the kindred, but far too intricate to be of interest to the makers of the Extent.

The kindreds family groups of graziers.

One point of importance may, however, be gathered from the Extent as regards these family rights.

It will have been noticed that in all the cases cited the kindred seems to have stopped with the greatgrandsons of the common ancestor, of whose *wel* they held their undivided shares or gavells.

The group went no further than great-grandsons.

The following passage from the Extent seems to explain this:—

A son of a free *prïodaur* after the death of his father shall give to the lord for his *relief*, before he possesses his inheritance, 10s.

A brother or nephew or cousin within the 3rd grade, and in the 3rd grade, shall give for his *relief*, after the death of his antecedent, before he obtains his inheritance, 20s.

Beyond the 3rd grade there is no right of inheritance amongst them, but the land shall be escheat to the lord for default of heirs.<sup>1</sup>

The importance of this rule in the tribal system will become apparent when the evidence of the Codes is examined.

And turning from the groups of kinsmen to the

<sup>1</sup> See Appendix B. i.

CHAP. II. geographical areas or land-units, called in the surveys *villatæ*, in which they had rights—sometimes sole and exclusive, but more often concurrent with other groups of kindreds in fractional shares—we are forced to consider the *villata* rather as a unit of husbandry and of the grazing of so many cattle than as a ‘village community’ of the English type.

The  
villatæ  
were units  
of occupa-  
tion.

The numerous *progenies* of Canon or Pythle ap Lauwarghe obviously cannot all live in every *villata* in which they have rights and in which their cattle are placed to graze. Where, then, are the homesteads? In which of the *villatæ*?

It is when we are forced by the surveys to ask such questions as these that we fully appreciate the value of the description of Welsh habits in the twelfth century by *Giraldus Cambrensis*.

The home-  
steads  
easily  
built and  
removed.

His statement becomes very significant that the houses of the Welsh tribesmen were not built either in towns or even in villages, but scattered along the edges of the woods. Quite as important is the remark that to his eye they seemed mere huts made of boughs of trees twisted together, easily constructed, and lasting scarcely more than a season. They consisted, he says, of one room, and the whole family, guests and all, slept on rushes laid along the wall with their feet to the fire, the smoke of which found its way through a hole in the roof.<sup>1</sup>

Summer  
and winter  
home-  
steads.

The Welsh tribesmen, in fact, like other pastoral people, had two sets of homesteads. In summer

<sup>1</sup> *Descr. Wall.* I. c. x. and cxvii. The peasants of the villages on the south coast of the Isle of Achill, even to the present day, have

duplicate cabins in the summer village on the higher slope of the mountain, the whole of this village being unoccupied in winter.



their herds fed on the higher ranges of the hills and in winter in the valleys. So they themselves, following their cattle, had separate huts for summer and winter use, very much as was also the custom in the Highlands of Scotland and is still the case in the higher Alpine valleys.

Dispelling, therefore, from the word *villata* all ideas which hover around its use as the equivalent of the 'village community,' the picture given by the Extent, taken together with the information of Giraldus Cambrensis, of the scattered pastoral life of the groups of kinsmen becomes much more intelligible. The geographical units called *villatæ* are evidently the fixed and permanent units. The groups of kinsmen and their herds of cattle are the movable elements in pastoral life under tribal arrangements; and the complexity of rights within the kindred, whilst subject probably to inflexible tribal rules fixed by immemorial custom, follow the kindreds wherever they go and however much they may be scattered.

The kindreds and their herds the movable element in tribal life. The *villatæ* the fixed units.

The meaning and significance of these tribal arrangements can only be fully appreciated when the descriptions given of the structure of tribal society in the Codes and other legal traditions have been studied. But, on the other hand, it will be readily admitted that we should have approached their study at great disadvantage had the previous examination of the actual examples of *veles* and *gavells*, furnished by the Denbigh Extent, been omitted.

VI. THE GWELY IN SOUTH WALES. EXTENT OF THE  
LANDS OF ST. DAVID'S. A.D. 1326.

CHAP. II.

Now that it is known what the *weles* of the tribesmen were, the question arises over how wide an area mention of them is found in the Extents.

*Weles*  
prevalent  
through-  
out North  
Wales.

They were not confined to Denbighshire. The Extents contained in 'The Record of Carnarvon' testify to their prevalence throughout Anglesey, Carnarvonshire, and Merionethshire. The addition of Denbigh nearly completes the number of modern counties included in the district conquered by Edward I., and dealt with by the Statute of Rothelan. This district is that to which the Venedotian Code mainly applied. There is corresponding evidence for South Wales though not of so full and complete a character.

Extent of  
the lands  
of St.  
David's.

The lands of the Bishop of St. David's were scattered over three or four counties, and an Extent was made of them in the year 1326,<sup>1</sup> which though not nearly so rich in details as that of Denbigh, gives, nevertheless, valuable evidence.

The Extent shows that English influences had long been at work in South Wales and especially in Pembrokeshire. The prevalence of carucates and bovates in the scattered agricultural hamlets of Pembrokeshire and other counties indicates that in many districts the tribal system had given way to settled agriculture and English methods. But in

<sup>1</sup> British Museum *Additional MSS.* No. 34135 : — 'Extenta omnium terrarum et reddituum domini episcopi Menevensis facta per magistrum David Fraunceys Cancellarium Menevensem tempore venerabilis patris domini

David Martyn, Dei gracia episcopi loci. Anno Domini Millesimo CCC<sup>mo</sup> vicesimo sexto.' See Appendix C. For a copy of this Extent I am indebted to the labour of Mr. W. K. Boyd.

the district through which the River *Teifi* flows between Cardiganshire and Carmarthenshire, the Extent discloses interesting survivals of tribal holdings of the same type as those of Denbighshire, though not described with the same completeness of detail.

CHAP. II.

Thus at *Keuendeneuyth*, in Carmarthenshire<sup>1</sup> :—

*Gweles* of the stirps of so-and-so, in Carmarthenshire.

‘They (the jurors) say that there are there four *lecti*, commonly called *gwele*, and of the first *gwele* is the stirps (*stipes*) of Gruff ap Gilbert, and of the second *gwele* is the stirps of Isac ap Ithua, and of the third *gwele* is the stirps of Gronou ap Graylwyn, and of the fourth *gwele* is the stirps of Cadogan ap Donandwr, and each *gwele* renders to the lord 2s. by the year at Michaelmas.’

At *Henllan*,<sup>2</sup> in Cardiganshire, there was one *lectus* of which three persons named and their coportioners were tenants. And at *Bangor*<sup>3</sup> there were four *lecti*, three of them being called *Gwely Oyrion so and so*, i.e. of the grandsons of the original holder.

*Lecti* in Cardiganshire.

In the villa of *Landewybreuy*,<sup>4</sup> the lord had a house, and in what is called the ‘*Patria de Landewybreuy*’—there were, according to the jurors, eight *lecti qui vocantur Gwely*, and of each of these eight *lecti* it is stated that there are such and such persons (in all cases but one the number being three), and descendants from them (*descendentes ab eisdem*) And it is added ‘all the aforesaid hold *per antiquam tenuram*, viz. *per ach et Edrit*’; i.e. ‘by kin and descent,’ the Welsh words used for this phrase in the Dimetian Code being ‘*o ach ac etryt*.’<sup>5</sup>

*Gwelys* of three persons and their descendants holding by ancient tenure of ‘kin and descent.’

In *Garthely*<sup>6</sup> there was only one *lectus vocatus*

<sup>1</sup> Fol. 41.

<sup>2</sup> Fol. 36b.

<sup>3</sup> Fol. 37.

<sup>4</sup> *Llandewybreui*. Fol. 33, 34.

<sup>5</sup> i. p. 396, and ii. p. 777, *Leges Wallace*, ‘*per hach et edryt*.’

<sup>6</sup> Fol. 35.

CHAP. II. *Gwely*, and this again was of three persons named *et descendentes ab eisdem*.

In *Llannon*,<sup>1</sup> there was only one *lectus*, and this also was of three persons *cum sequela et descenditibus ab eisdem*.

*Gweles* in  
Brecon-  
shire,

In *Glascoñ* in the Archdeaconry of Brecon there were three *lecti qui vulgo vocantur Gwele*. And each was that of a *stirps* and descendants from it.<sup>2</sup>

and in  
Gower.

The Bishop of St. David's also had land at *Landevry* and *Langevelach*, in Gower, in Glamorgan-shire. In the latter place there were recorded under the head 'Liberi' seven *lecti qui vulgo vocantur Gwele*.<sup>3</sup>

This evidence of the Extent of St. David's, therefore, extends the mention of these holdings to four counties of South Wales, and there is no reason to suppose that the same system was not once prevalent in other districts of which there do not happen to be surveys.

<sup>1</sup> Fol. 36.

<sup>2</sup> Fol. 52.

<sup>3</sup> Fol. 51. And see *Cambrian*

*Archæological Association*, The Lordship of Gower, part ii. p. 192.



## CHAPTER III.

### *THE STRUCTURE OF TRIBAL SOCIETY.*

#### I. NATURE OF THE EVIDENCE OF THE CODES AND TRADITIONS.

PASSING now from the firm ground of the surveys to the more debatable ground of the Codes and the legal traditions classed together in the second volume of the 'Ancient Laws of Wales,' it is necessary at once to disclaim any attempt to settle or even adequately to criticise the dates or authority of the several MSS. or of the traditions out of which they may have sprung.

CHAP. III.  
—

The surveys have made it clear that upon the conquest of North Wales there was existent, and inextricably interwoven into Welsh polity, a mass of tribal custom which even Norman phraseology and classification could neither force into ordinary manorial grooves nor ignore. And it would be idle to dream that a body of custom of this kind could have been of recent or rapid growth. Rather must it be regarded as an axiom in economic history that a condition of rural polity such as the surveys disclose could not be other than the result of traditional

The fact  
of the  
surveys  
the result  
of tribal  
custom.

CHAP. III. and immemorial usage. And when it is considered how tenacious and stubborn was the Welsh adherence to custom, that even long generations of Christian or ecclesiastical influence had failed to Christianise the tribal law of marriage; that (according to the Venetian Code) 'the law of the Emperor and the law of the Church' combined could not force Howell the Good to alter tribal custom so far as to disinherit illegitimate sons; and that even Edward I. on the final conquest could not force upon the Welsh tribesmen the law of primogeniture—when this continuity of stubborn tribal habit is considered, it becomes clear that it must have been ingrained in the very structure of tribal society.

Welsh  
tribal  
custom  
survived  
into the  
era of  
codes and  
surveys.

Instead, then, of entering into critical examination of the dates of MSS. and the authority of the so-called 'Triads' and other legal traditions—which must be left to the labours of the Celtic scholar—and instead of being tempted to exaggerate the antiquity of the evidence, the wiser course in this practical inquiry will be fully to realise that the value of the evidence of Welsh tribal life does not lie in its antiquity. It rather lies in its being the latest and most modern instance in Western Europe of a tribal system which, having held its own till the era of codes and surveys, is unique in the fact that it can be examined in a way no other tribal system of Western Europe can be, excepting, perhaps, that of Ireland.

There is, however, one direct link between the surveys and the Codes which is worth mentioning.

In the Statute of Rothelan (A.D. 1284—*i.e.* ten years only before the date of the earliest Extent of



A.D. 1294) it is stated that upon the final conquest of North Wales, before a single survey had been made, the king, Edward I., 'wishing that his newly acquired Welsh lands should be governed under proper laws, to the honour of God, and that those just received under his rule should be dealt with by fixed laws and customs under his peace . . . caused the laws and customs of those parts hitherto used, to be recited before him and the nobles of his realm, the which having been diligently heard and fully understood, certain of them by counsel of the said nobles were annulled, certain were permitted, and certain were corrected, and also certain others were ordained to be added and enacted.'

CHAP. III.

The Venedotian Code read over to the King and nobles at Rhuddlan, before the surveys were made.

Now, there is, in the British Museum,<sup>1</sup> a MS. of the Venedotian Code, not by any means the earliest MS. of it still extant, which at the end has a note mentioning Anianus, the Bishop of St. Asaph, who was probably one of the nobles before whom the Welsh laws and customs were recited. And thus it may well be the very copy of the Code used before the King and his nobles at Rhuddlan.

The wiser course, therefore, will be to rely chiefly on the mutual support given to each other by the Codes and the surveys. The facts of the surveys are sure. If the Codes contain a body of customary law which in natural course would produce the condition of things described by the surveys, their authenticity will be substantially confirmed. And, again, if the legal traditions of more doubtful date and origin supply reasons, in tribal sentiment or in

The Codes and surveys give mutual support to each other.

<sup>1</sup> Cott. Titus, D. ii.

CHAP. III. more or less archaic details of custom, for the legal rules of the Codes, they themselves become evidence which cannot be wholly ignored.

It cannot be doubted that they throw valuable light of this kind, and all we can do is to use discrimination and not to rely too exclusively upon them in cases where they stand alone or seem to contravene better evidence with a suspiciously unhistoric motive.

The reader will readily discriminate between the different sources of evidence from which quotations are made as, whenever the two volumes of the 'Ancient Laws of Wales' are cited, references to Vol. I. are to the Codes, whilst those to Vol. II. embrace the other miscellaneous documents and the Latin versions of the Codes.

## II. THE DISTINCTION BETWEEN TRIBESMEN AND NON-TRIBESMEN PRIMARILY ONE OF BLOOD.

Tribesmen and non-tribesmen. At first sight there is great confusion in the classes of men mentioned in the ancient Welsh laws—of tribesmen, *uchelwrs*, *breyrs*, and *innate bon-eddigs*; of non-tribesmen, *taeogs*, *aillts*, *alltuds*, &c. The confusion vanishes only when the principle is grasped underlying the constitution of tribal society. And this principle would apparently be a very simple one if it could be freed from the complications of conquest and permanent settlement on land and from the consequent inroads of foreign law, custom, and nomenclature.

To begin with, there can be little doubt that the ruling principle underlying the structure of tribal

society was that of blood relationship among the free tribesmen. No one who did not belong to a kindred could be a member of the tribe, which was, in fact, a bundle of Welsh kindreds. Broadly, then, under the Welsh tribal system there were two great classes, those of Cymric blood and those who were strangers in blood. There was a deep, if not impassable, gulf between these two classes quite apart from any question of land or of conquest. It was a division in blood. And it soon becomes apparent that the tenacity with which the distinction was maintained was at once one of the strong distinctive marks of the tribal system and one of the main secrets of its strength. There were, indeed, if we may believe later tradition, in South Wales at least, bridges across the gulf, but they were such as to emphasise the hard fact of its existence and to prove not only its breadth but its permanence.

Two of these bridges may be alluded to at once by way of illustration :

(1) Residence in Cymru, according to the traditions of S. Wales, made the descendant of a stranger at last a Cymro, but not until continued to *the ninth generation*.<sup>1</sup>

(2) Intermarriage with innate Cymraeses generation after generation made the descendant of a stranger an innate Cymro in the *fourth* generation. In other words, the original stranger's great-grandson, whose blood was at last seven-eighths Cymric, was allowed to attain the right to claim the privileges of a tribesman.<sup>2</sup>

CHAP. III.

The distinction one of blood.

In S. Wales strangers become Cymry at ninth generation,

or by inter-marriage at fourth.

<sup>1</sup> *Ancient Laws of Wales*, ii. p. 504.

<sup>2</sup> ii. pp. 504-7.

## CHAP. III.

Such being the width of the gulf which divided the stranger in blood from the free-born Cymro, the next point to be noticed at the outset is the nature of the disabilities which resulted from the want of tribal blood.

Dis-  
abilities of  
strangers  
in blood.

It is remarkable that these disabilities were apparently not so much the subjection to severer services and dues, as the natural results of the want of the blood-ties which bound tribesmen together into so tightly moulded a community.

The evidence of a stranger in blood was of no worth against a Cymro.<sup>1</sup>

Whilst every tribesman, head of a household, must have his 'sword and spear and bow, with twelve arrows in the quiver' always ready at a moment's notice, weapons were not allowed to any stranger or *ailt* until the third descent.<sup>2</sup> And neither horsemanship nor hunting were free to any but an innate Cymro.<sup>3</sup>

Without his lord's consent the *taeog* was to be neither a scholar, a smith, nor a bard.<sup>4</sup> But if the lord were passive till he were tonsured as a scholar, or till he had set up a smithy of his own, or till he had graduated in song as a bard, he was free.<sup>5</sup>

The reason  
for them.

The traditional reason for these disabilities, given in the *Triads*, was to keep the stranger class unorganised and weak; 'to guard against treachery and ambush'; 'to prevent the plotting of strangers and their adherents, lest *alltuds* obtain the lands of the innate Cymry.'<sup>6</sup>

<sup>1</sup> i. p. 152.

<sup>2</sup> ii. pp. 557 and 515.

<sup>3</sup> ii. p. 515.

<sup>4</sup> i. p. 79.

<sup>5</sup> i. p. 436.

<sup>6</sup> ii. pp. 505 and 557.

These explanations are naturally not given in the Codes, but on such a point even a later tradition is not without value. CHAP. III.

Lastly, there were special and exceptional cases in which kinship was allowed to the stranger in blood—exceptions which prove the rule, because they rested upon the hypothesis that an artificial tie of blood had been formed which might fairly be considered as strong as the natural tie.

The following typical examples are taken from a MS. of additional laws of about A.D. 1400.<sup>1</sup> Whether ancient tradition or indicating later relaxation of the strictness of tribal rules, they are equally instructive :—

Examples  
of arti-  
ficial kin-  
ship.

If a person be killed and his kindred shall not obtain right, and his kinsmen proceed to avenge their kin, and they deem their number small, and if a stranger come and proceed along with them upon the *privilege of kin* (*ar vrcint kar*), saying 'I will go along with you to avenge your kin (*kar*), and will take upon myself the slaughter and blood of him whom ye also shall take upon yourselves,' and they kill one or more, on account of their kin (*kar*), such stranger obtains the privilege of kin (*ar vrcint kar*).

If his travelling companion sees his enemies and says to him 'See'st thou? See'st thou yonder men who will have me? and since there is no kin (*kar*) with me they will have me cheap!' says his stranger companion, 'I will fight along with thee, and I will take upon myself the blood of such as thou shalt take upon thyself,' and he escape because of that, that stranger acquires the privilege of a kin (*kar*) to him.

If a person be condemned to lawful wager of battle, either for land and soil, or for any crime, and he should dread in his heart entering into personal combat, and a stranger should arise and say to him, 'I will go in thy stead to combat,' and he should escape thereby, such stranger acquires the privilege of a brother to him, or nephew, the son of a sister (*nei vab chwaer*) to receive galanas, or to pay it for him.

<sup>1</sup> ii. pp. 313-315.

## CHAP. III.

The kin-shattered person.

Now, in all these cases the word for kin is *car* or *kar*, and so, in the reverse case of a tribesman losing or forfeiting the privilege of kin, he became a *car-shattered* or *kin-wrecked* person—a person who had broken his kin and put himself for a time or in part into the position of a stranger in blood.<sup>1</sup>

It would seem as though the tie of kin was a tie of nature, too strong to be broken for ever, except in extreme cases. In one sense, 'once a kinsman, always a kinsman.'

The following is from the Gwentian Code :—

Three persons hated by a kindred : a thief, and a deceiver, and a person who shall kill another of his own kindred ; since the living kin (*car*) is not killed for the sake of the dead kin (*car*) everybody will hate to see him.<sup>2</sup>

Such a criminal as the last-mentioned, whose crime, being within his own kindred, was outside the law of *galanas* or 'blood-fine,' could not be slain. He might, however, with the consent of his kindred, relinquish the privilege of kinship. In such a case,

<sup>1</sup> The *car-shattered* person has been hitherto considered as a *waggon-shattered* person ; but as to the word *car* compare *kerennyd* = relationship (*Venedotian Code*, i. pp. 220 and 230), *kar* and *car* = relative (*Gwentian Code*, i. pp. 774, 778, and 780), *karant* = relations (do., p. 780). And (ii. 638), under the head *Am Geraint* = of relations, are the three following paragraphs, which clearly prove that the *car* of the *car-shattered* person was his *kinship*, and not his *waggon* :—

'There are three kinds of relatives (*car*) on the side of the

father, among whom land is shared : a brother, a cousin, and a second cousin.

'Three relations (*tri char*) on the side of the mother who share land with their relatives (*aceu car*) : an uncle, the mother's brother, a mother's cousin, and a cousin to himself, where a person shall obtain land by maternity.

'There are three *car-shattered* persons (*tri char llywedroc*) : son of an *alltud* by a *Cynraes* ; a *taeog* accepted into the service of a person ; and a wealthy person by inheritance on the land of another.'

<sup>2</sup> i. 791.



he became a kin-wrecked man, but the rights of the descendants of such a person, including their rights of inheritance in the tribe, were protected for nine generations—‘till the ninth man.’

CHAP. III.

Thus, according to the Venedotian Code :—

If the ninth man come to claim land his title is extinguished, and that person is to raise an outcry that from being a proprietor (*priodawr*) he is becoming a non-proprietor, and then the law listens to that outcry, and assigns to him a shelter [or a free tribesman's *kyfran* or portion], and that outcry is called ‘an outcry over the abyss.’<sup>1</sup>

What is this terrible ‘cry over the abyss’ but the last despairing cry of a kinsman on the point of losing for ever, for himself and his descendants, his rights of kinship?

By one thing alone could the tie of kinship be absolutely broken—viz. by a man's *life being forfeit* for crime, such as murder of his chief of kindred. For such a criminal the gulf was opened and could only be bridged by his descendants, as in the case of strangers in blood, in the ninth generation, or by repeated intermarriage with innate Cymraeses in the fourth generation.<sup>2</sup> And this only in South Wales!

How the tie of kinship broken.

In such a case the criminal was banished from Cymru, and ‘it was required of every one of every sex and age within hearing of the horn to follow that exile, and to keep up the barking of dogs, to the time of his putting to sea, until he shall have passed three-score hours out of sight.’<sup>3</sup>

Thus, though the makers of the mediæval surveys naturally described the two classes of tribesmen and

<sup>1</sup> i. 173, and see ii. 277 and 639.

<sup>2</sup> ii. p. 505.

<sup>3</sup> ii. p. 478, and cf. *Ancient Laws of Ireland*, iii. c. vii.

## CHAP. III

non-tribesmen as 'free' and 'bond,' or as *liberi* and *villani* or *nativi*, according to English manorial usage, the real dividing line between them under the tribal system turns out to be one of blood. It is true that the Welsh versions of the Codes themselves occasionally use the loan-word 'villein' in a vague sense for the stranger classes, but they never seem to forget that the real missing link between them and tribesmen is the tribal one of blood.

Grades of blood relationship belong to early stages of the tribal system.

The connection of both classes with land introduces, no doubt, at first sight, a complicating element into tribal society; but one strong indication that the tie of blood relationship had always lain at the root of tribal society from its early stages before it became finally settled upon land is the fact that when anything like proprietorship of land came into the tribal life it was forced, like everything else, into a tribal mould.

Whatever, for example, may have been the relation of the kindreds to land in the Denbigh Extent, the *weles* and *gavells* were moulded by blood-relationship. And we have seen that they were limited by the rules of tribal inheritance within the range of the fourth degree of descent.

The meaning of these rules and grades of kinship in the structure of the tribal community will next be examined, and then the light so gained may be thrown upon the further consideration of the position of the stranger classes.

III. THE KINDRED, AND ITS ORGANISATION.

The *innate boneddig*<sup>1</sup> was the fully freeborn Cymro, of pure Welsh blood, both on his father's and his mother's side, *without mixture of kin*.<sup>2</sup>

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He belonged to a kindred (*cenedd*). And the Cymric tribe or nation was a bundle of such kindreds bound together and interlocked by common interests and frequent intermarriages, as well as by the necessity of mutual protection against foreign foes.

The tribe a bundle of kindreds.

The whole tribe or federate country (*gwlad*) under the head king (*brenhin penraith*) was regarded as the supreme kindred (*cenedd benbaladr*).<sup>3</sup>

This acknowledgment of a common country and supreme kindred, whether a late or early conception, had this result : that a Cymro was a Cymro wherever he went within its bounds, whilst preserving his particular privilege in respect to land only in the territory of the chief of kindred under whom he was born. Even the *kin-shattered* man, therefore, had not necessarily ceased to be a free tribesman, and was not without a country.<sup>4</sup>

Confining attention at present to the lesser kindreds, the kindred proper, which was an organised unit, having its own 'chief of kindred' (*pencenedl*) and other officers, was the kindred embracing the descendants of a common ancestor to the ninth degree of descent—*i.e.* the same number of generations as that through which the stranger in blood

The kindred to the ninth degree of descent.

<sup>1</sup> Bon = stem, stock ; bonedd = stock, pedigree ; boneddig = having a stock or pedigree.

<sup>2</sup> i. pp. 179 and 509.

<sup>3</sup> ii. p. 503.

<sup>4</sup> ii. p. 503.

CHAP. III. must pass before he became a Cymro under the tribal rules of South Wales.

The chief of kindred. According to the Venedotian Code, the chief of kindred must not be either a *maer* or *canghellor* of the Prince, but an *uchelwr* of the country, and his claim must not be by maternity. He was entitled to 24*d.* for every woman brought by marriage into the kindred, and 24*d.* from every youth admitted by him to the kindred.<sup>1</sup>

And he had to pay 1*l.* yearly<sup>2</sup> to the lord, or higher chieftain, to whom he was thus placed in a semi-feudal relation.

He was assisted by other officers. The Gwentian Code mentions as indispensable the *representative* (*teispan tyly*), the *avenger* of the kindred (*dialwr*) and the *avoucher* (*ardelwr*).<sup>3</sup>

Organisa- The Triads thus enlarge upon the organisation of  
tion of the kindred, the kindred :—

Three indispensables of a kindred : its *chief of kindred* (*pencenedl*), its *avenger* (*dialwr*), and its *representative* (*theisbantyle*).

A *chief of kindred* is to be the oldest efficient man in the kindred to the ninth descent, and his privilege and office are to move the country and court in behalf of his man, and he is the speaker of his kindred in the conventional raith of country and federate country, and it is the duty of every man of the kindred to listen to him, and for him to listen to his man.

The *avenger of a kindred* leads it to battle and war as there may be occasion, and he pursues evil-doers, brings them before the court, and punishes them according to the sentence of the court and judgment of the country.

The *representative* is the mediating man—in court, and in congregation and in combat, and in every foreign affair. He is to be one of the wise men of the kindred by raith of chiefs of households (*penteuluoedd*) in the kindred, and be a coadjutor

<sup>1</sup> i. pp. 190 and 553.

<sup>2</sup> i. p. 557.

<sup>3</sup> i. pp. 785 and 791.

with the chief of kindred in every raith and convention of country; and he is to be elected by the raith of his kindred to the ninth descent by lot, *i.e.* by tacit vote.<sup>1</sup> CHAP. III.

We are reminded, therefore, that the organisation of the kindred existed for defence and border warfare, as well as for the maintenance of legal rights.

If the Venedotian Code mentions the semi-feudal relation of the chief of kindred to the lord or higher chieftain, it would seem from the Triads representing early or later tradition (whichever it may have been) that a kind of semi-feudal relation was established also between the chief of kindred and the men of the kindred.

Every kinsman to be a 'man and kin' to the chief of kindred.

Three indispensables of a chief of kindred: being an efficient man, being the eldest of the efficient men of his kindred to the end of the ninth descent, and being the chief of a household (*penteulu*), or a man with a wife and children by legitimate marriage; and every one of the kindred is to be a 'man' and a 'kin' to him (*yn wr ac yn gar iddo*).<sup>2</sup>

This tradition seems to be corroborated by the statements of the Codes, but with the curious difference that, as we shall see, in the Codes the 'lord' takes the place of the 'chief of kindred,' suggesting (as often happens) that the later traditions sometimes hail from an earlier stage in tribal life than those described in the Codes.

Be this as it may, the next point arises, how and when the entrance into the kindred and the establishment of this relation of *man* and *kin* took place.

Beginning with the Codes, a distinction must be drawn between the reception of a son into the kindred and the accession of the son to the full rights of a tribesman in the kindred.

<sup>1</sup> ii. pp. 517-519.

<sup>2</sup> ii. p. 537, and see ii. p. 507.

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Form of  
reception  
into the  
kindred.

As to the first, according to the Venedotian Code, in the case of a legitimate child the proof of kinship on the introduction of the child into the kindred was the oath of the mother in the church where the burial place of her people was, she placing her right hand on the altar and the relics, and her left hand upon the head of her child.<sup>1</sup>

The ceremony of formal reception is thus described in the Venedotian Code:—

Thus a son is to be received as of kin. The father himself may receive him, after he is lawfully affiliated to him by his mother. If the father be not alive, the chief of the kindred with six may receive him, and those of the best men of his kindred, and thus he is to be received; the *chief of the kindred* is to take the hands of the child between his own hands, and give him a kiss, for a kiss is a sign of affinity, and then [the others are to do the same]. If there be no *chief of kindred*, twenty-one of the best men of the kindred, and the man who shall be in the place of the lord (*argluyd*) is to take the boy by his right hand, &c.<sup>2</sup>

The young  
tribesman  
attains his  
rights at  
fourteen.

As regards the attainment by the young tribesman of his full tribal rights, the following is from the Venedotian Code:—

From the time when a boy is born until he shall be fourteen years of age, he is to be at his father's platter, and his father lord (*argluyd*) over him, and he is to receive no punishment but that of his father, and he is not to possess a penny of his property (*da*) during that time only in common with his father. . . . since his father during that time is to be responsible for him for everything.

At the end of fourteen years the father is to bring his son to the lord (*argluyd*) and commend him to his charge, and then the youth is to become his *man*, and to be on the privilege of his lord; and he is himself to answer for every claim that may be made on him, and he is to have his *da* (cattle or property).

From that age [fourteen] onwards, he is of the same privilege

<sup>1</sup> i. p. 207, and see also i. pp. 784 786.

<sup>2</sup> i. p. 214.



with an innate boneddig, for he has no privilege excepting his descent, as he ascends not to the privilege of his father till his father's death.<sup>1</sup>

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The completeness of the transference of the obligation for the son's maintenance from the father to the lord is shown further by the fact that on the son's death after attaining fourteen and leaving no child, the lord succeeds to his *da*, and not the father.<sup>2</sup>

Father not to maintain him after fourteen, but the lord.

And in another passage in the Venedotian Code it is explicitly stated that at fourteen a son is to be taken by the father to his lord, to become a man to the lord, and further it is added, 'and from that time forth he is to be supported by his lord.'<sup>3</sup>

A later development of this relation is mentioned in another treatise,<sup>4</sup> which states that a son is to become a lord's man at fourteen, and at twenty-one take land from his lord and do military service for him. This was a very natural extension of the older tribal relation, which, though one of kinship, also involved the common duty of mutual defence, and also participation in marauding enterprises in which kinsmen fought together under their chief of kindred.

Returning, however, from military service to the right of maintenance, which the young tribesman claimed at the age when he also became liable to discharge the tribesman's duties, many cases of analogy in the Codes would seem to imply that it involved his being supplied with cattle by his lord or by the chief of kindred. Whether agriculture or

The lord or kindred supplies him with cattle &c.

<sup>1</sup> i. pp. 203-205, and see the same point as to *villani*, ii. 868, in the Latin version of the laws.

<sup>2</sup> i. p. 203 and ii. p. 391.

<sup>3</sup> i. p. 91.

<sup>4</sup> ii. p. 211.

CHAP. III. the grazing of cattle were the tribesman's means of support, oxen would be needed for his ploughing, and a share in the common herd of cattle to provide the meat and milk required to maintain him and his wife and children.

He had  
them from  
the tribe,  
not from  
his father.

If so much as this be stated in the Venedotian Code, or is to be implied from its statements, the fact is very important, for whether it were the lord or the chief of kindred who had to supply the young tribesman on coming of age with his full tribal rights and cattle, it shows that he got them somehow from the tribe or kindred—*i.e.* from the lord, whose man he had become, whether a territorial lord over several kindreds, or the chief of his own kindred. In either case, his lord was the representative of the tribe or of the kindred ; which of the two hardly can matter much. If the lord were the higher chieftain of the greater kindred of which the tribesman's kindred formed a part, the young tribesman might well be *man* and *kin* to him as well as to the chief of his own kindred.

The Triads  
call the  
bundle of  
rights his  
*cyvarwys*.

Passing now to the evidence of the Triads, as already said, it is quite possible that on such a point they may record earlier traditions than the Codes. Their statements do not seem, on the whole, inconsistent with the facts just learned from the Codes. Greater stress, however, is laid upon the bundle of tribal rights acquired by the tribesman at the age of fourteen. They present some graphic details, and, without leaning too much upon them, they may at least be listened to.

This bundle of rights is designated throughout the Triads by the curious word *cyvarwys*.

The word is not unknown to the Codes, and is used as an equivalent of what may be called a 'perquisite' or 'customary payment.' Thus, the chief of the household, who is a son of the Prince (*brenhin*), was to receive three pounds yearly from him as his *cyvarus*,<sup>1</sup> and the chief of song a bridal *cyvarus* from every maiden on marriage.<sup>2</sup> But the word is used in the Triads apparently for the provision granted by the tribe to the tribesman on his coming of age. It is thus defined in the Triads:—

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Three *cyvarwys* of an innate Cymro: five free erws; co-tillage of the waste (*cyvar gobaiith*); and hunting.<sup>3</sup>

The *cyvarwys* consisted of five free erws, co-tillage, &c.

And from another passage we learn that something like this was the usual provision made under the tribal system for those who had a right of maintenance, and who were therefore called *priodorian*. This passage shows that not only the 'innate Cymro,' but also the men of the Court by reason of their office, and, further, the clergy, had this right of maintenance, and so were *priodorian*.

The usual provision for maintenance.

There are three sorts of *proprietors* (*priodorian*), viz.:—(1) Those naturally born free, (2) men of the court, and (3) clergy. The first of the three are called *laics*, and to them pertains the privilege of *location upon land* and *cyvarwys*. . . . To the third class, or the clergy, there pertains the privilege of teachers, with an allowance to each from each plough within the district where he shall officiate as an authorised teacher, and his land of privilege free to him and his maintenance secured to him under the privilege of his services.<sup>4</sup>

Another triad describes the usual methods by which maintenance was provided for such persons, and applies the word *cyvarwys* to the maintenance:—

<sup>1</sup> i. pp. 15 and 358.

<sup>2</sup> i. pp. 389 and 679.

<sup>3</sup> ii. p. 516.

<sup>4</sup> ii. p. 547.

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From three things are those who have free maintenance (*trwyddedogion*) to obtain their *cyvarwys*: (1) 5 free *erws*; and when that by any circumstance is not available, then (2) from a *plough penny*; and when that is not available, then (3) from a *spear penny*, or a *spear charge*, regulated by the occasion from every household of the kindred.<sup>1</sup>

Finally, the Triads confirm the Codes in stating that the innate Cymro attained his *cyvarwys*, or bundle of tribal rights, on coming of age:—

Three persons who pay *ebediw* without land; (1) a boy under 14, for it is then he is to enter upon cattle (*da*) of his own with tillage (*ardrethu*); (2) an innate boneddig; and (3) a *cyvarwysed* man.<sup>2</sup>

Another triad is as follows:—

Given to  
the tribes-  
man on  
coming of  
age.

Three *original privileges of every native Cymro* (and also under the name of Cymro is included the Cymraes):—(1) *Cyvarwys* and fruition of five free *erws* under the privilege of his origin as an innate Cymro . . . (2) The privilege of bearing defensive arms . . . and (3) The privilege of *raith* under the protection of his chief of kindred: and *at the age of growth of beard they are bestowed on a Cymro, and upon a Cymraes when she shall marry*.<sup>3</sup>

If this passage means anything, it surely means that even during the lifetime of the parents the ‘privileges of every Cymro’ (including the *cyvarwys* of 5 free *erws*, &c.) attached to the son on his coming of age.

This, as we have seen, is consistent with the Venedotian Code, though the latter makes no mention of the 5 free *erws*, and does not apply the word *cyvarwys* to the bundle of rights which the new tribesman acquires when he becomes the acknowledged *man* of the chief of kindred or the higher lord.

Lastly, there is obviously something in this gift of the means of maintenance by the lord or the

<sup>1</sup> ii. p. 548.

<sup>2</sup> ii. p. 575.

<sup>3</sup> ii. p. 503 and see i. p. 229.

chief of kindred to the youth on his coming of age, involving an idea or principle very much like that of investiture. He becomes 'man and kin' to the chief of kindred, and, entering thus upon a tribesman's responsibilities, he is invested by right with the *cyvarwys* or donation of the necessary provision for his tribal maintenance and the fulfilment of the tribesman's duties. Is it not possible that there may be something in the *cyvarwys* which is typical of the ceremony of tribal investiture?

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The *cyvarwys* a kind of investiture of full tribal rights.

- If it be permissible on this point to travel outside the lines of the Welsh laws, there is a passage in the story of *Kilhwch and Olwen*, which is significant of the almost feudal character of the *cyvarwys*. *Kilhwch* confesses that he is not yet of an age to wed, but yet he wants *Olwen* for a wife. His father tells him, 'That will be easy for thee. Arthur is thy first cousin (*ceuynderw*). Go therefore unto Arthur, and ask him to cut thy hair, and ask this of him as a *cyuarwys*.' Then he goes to Arthur, and Arthur tells him he will give him whatever *cyvarwys* he may ask for. The youth thereupon asks him first to dress his hair. And Arthur takes 'a golden comb and scissors, whereof the loops were of silver,' and he dresses his hair. Then Arthur asks him, 'Who art thou? For my heart warms unto thee, and I know that thou art come of my blood.' He recognises that he is a first cousin (*keuynderw*), and promises to give him whatever he may ask for. Lastly, the youth asks for *Olwen* as his *cyvarwys*.<sup>1</sup>

Connected with this story, in the story of *Kilhwch and Olwen*.

<sup>1</sup> Guest's *Mabinogion*, p. 219 et seq. *Red Book of Hergest* (1887), i. p. 105 et seq. See mention of land given by a *brenhin* to

his man as a *cyvarwys*. *Ancient Laws of Wales*, ii. p. 357 and p. 397.

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How easily the submission to tonsure, as the outward acknowledgment of rightful service to a chief of kindred on becoming his man, and the receipt thereupon of a *cyvarwys* from the lord might grow into something very much like the homage and investiture of feudal knighthood!

We shall see by-and-by that *tonsure* was the ceremony whereby a stranger in blood became the *aillt* or tonsured servant of a lord. But the point here is the connection of tonsure with the recognition of kinship, on the youth becoming 'man and kin' to a chief of kindred.

Kilhwch goes to Arthur, and demands tonsure and his *cyvarwys*, not only because Arthur is *King*, but also because he is *of his own kindred*, and probably also the chief of kindred to him. And the whole story turns on Arthur's recognition that the youth is of his kin. It would seem, then, that there was a tonsure for kinship and another tonsure for service, and most likely a distinction between the two.

Earlier  
instance  
of tonsure  
connected  
with kin-  
ship.

Another, and perhaps older, illustration of the ceremony of tonsure, as the recognition of kinship, is found in the story related by Nennius of Vortigern and Germanus. Vortigern's son, whom he tried to fasten upon Germanus, at the suggestion of the latter, and to the great disgust of the former, takes a razor and scissors and comb to his real father—*i.e.* Vortigern—saying to him, '*Thou art my father; shave and cut the hair of my head.*'<sup>1</sup>

These traditional stories seem to add some colour

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<sup>1</sup> Nennius, *Hist. Britan.*



to the suggestion that, in this matter at least, the Triads represent an older tradition than that of the Codes. CHAP. III.

To sum up the evidence, it would seem, then, from the passages quoted from both the Codès and Triads, that the kindred included the descendants of a common ancestor to the ninth degree, and that this kindred was bound together not only by the tie of a common ancestry, but also by the tribal relation of each one of its members to the chief of kindred. This relation was that of being a 'man' to the 'chief.'

Relation between the chief and his 'man' one not of tenancy, but of kinship.

Nor had this relation apparently, in its origin, anything to do with land. It seems to belong to the essence of the tribal system itself, for the chief of kindred of the district was not necessarily the territorial lord.

And further, if we may trust the Triads, the chief of kindred had, besides those mentioned, duties of a paternal character to the young tribesmen. The youths who became his *men* at the early age of 14 not only became entitled to maintenance, but also to training.

The young tribesman entitled to maintenance and training.

And this training, we are told, was not merely military. The organisation of the kindred extended also to the provision of education in the domestic arts necessary to pastoral and semi-agricultural tribes.

There are three domestic arts, being primary branches—husbandry or cultivation of land (*aru tir*), dairy farming (*maeronæth*) and weaving, and the chiefs of kindreds (*pencenedloedd*) are to enforce instruction in them. . . .<sup>1</sup>

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<sup>1</sup> *Ancient Laws of Wales*, ii. p. 515.

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The seven  
elders the  
guardians  
of kinship.

Associated with the chief of kindred, and acting as his coadjutors, were *the seven Elders of the kindred*,<sup>1</sup> whose duty it was to preserve by tradition the knowledge of kinship, and who had an important place in judicial proceedings, inasmuch as it was their duty, according to the Codes, to swear to the kin of anyone claiming by kin and descent.<sup>2</sup>

These Elders were 'Chiefs of Households' within the kin, and were an important representative element in the organisation of the kindred. From one passage in the Triads, it would seem that the official *representative* of the kindred was in some cases chosen by them.

Three raithmen of a kindred—its chief of kindred, its seven elders (*henadur*) as coadjutors of its chief of kindred, and its representative (*teisbantyle*), and he is a man of the kindred who shall be chosen on account of his wisdom and his literary knowledge, and to be chosen by lot or silent vote, of the elders of the kindred.<sup>3</sup>

Duties of  
the ideal  
chief of  
kindred.

Finally, another of the Triads sums up the duties of the ideal chief of kindred in these graphic words :—

Three things, if possessed by a man, make him fit to be a chief of kindred :—That he should speak on behalf of his kin and be listened to, that he should fight on behalf of his kin and be feared, and that he should be security on behalf of the kin and be accepted.<sup>4</sup>

#### IV. THE GRADE OF KINDRED TO THE FOURTH DEGREE OF DESCENT.

The Denbigh Extent has made us familiar with the group of descendants down to great-grandchildren,

<sup>1</sup> ii. p. 537.

<sup>2</sup> i. pp. 453 and 759.

<sup>3</sup> ii. p. 537.

<sup>4</sup> ii. p. 537.

or the fourth degree of descent, holding together as a tribal unit of occupation under the name of the *wel* of the common ancestor.

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And the Denbigh Extent also supplied the statement that inheritance was allowed no further than to the fourth degree. If there were no kindred within that limit the lord took the inheritance by escheat.

Grade of kindred to the fourth degree.

Now, there is a passage in the Venedotian Code, headed 'The Law of Brothers for Land,' repeated in substance by the other Codes and also in other legal treatises, to the following effect :—

Thus, brothers are to share land between them: four *erws* to every *tyddyn* (homestead). Bleddyn, son of Cynvyn, altered it to twelve *erws* to the *uchelwr* and eight to the *aillt*, and four to the *godaeog*; yet, nevertheless, it is most usual that four *erws* be in the *tyddyn*.

Applied to land, in the Venedotian Code.

[Here follows the measure of the *erw*.]

If there be no buildings on the land, the youngest son is to divide all the patrimony (*trew y tat*), and the eldest is to choose, and each in seniority choose unto the youngest.

If there be buildings the youngest brother but one is to divide the *tyddyns*, for in that case he is the meter: and the youngest to have his choice of the *tyddyns*: and after that he is to divide all the patrimony: and by seniority they are to choose unto the youngest: and that division is to continue during the lives of the brothers.

This refers to the division among brothers; but the family holding was not broken up by it, because the division was not final. The sons of the brothers did not claim *per stirpes*. They were first cousins, and had the right to claim an equality of shares *per capita*.

Division among brothers, and again among cousins *per capita*.

And after the brothers are dead, the first cousins are to equalise if they will it: and thus they are to do: the heir of the youngest brother is to equalise, and the heir of the eldest brother is to choose, and so by seniority unto the youngest: and that distribution is to continue between them during their lives.

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Final  
division  
among  
second  
cousins  
*per capita*.

This refers to the equalisation of the shares of the grandchildren who are first cousins. But still the family holding is not broken up. Yet another division is provided for, to take place, when, presumably, all the grandchildren are dead. Then the great-grandchildren or second cousins finally divide equally *per capita*.

And if second cousins should dislike the distribution which took place between their parents, they also may co-equate in the same manner as the first cousins: and after that division no one is either to distribute or to co-equate. *Tir gwelyawc* is to be treated as we have above stated.<sup>1</sup>

So also in  
the other  
Codes.

In the Dimetian Code the same rules of division are stated as follows:—

When brothers share their patrimony between them, the youngest is to have the principal tyddyn, and all the buildings of his father, and eight erwes of land, his boiler, his fuel hatchet, and his coulter, because a father cannot give those three to any but the youngest son, and though they should be pledged they never become forfeited. Then let every brother take a home-stead (*eissydyn*) with eight erwes of land, and the youngest son is to share, and they are to choose in succession from the eldest to the youngest.

Three times shall the same patrimony be shared between three grades of a kindred, first between brothers, the second time between cousins, the third time between second cousins; after that there is no propiate share of land.

No person is to obtain the land of a co-heir, as of a brother, or of a cousin, by claiming it as heir to that one co-heir who shall have died without leaving an heir of his body; but by claiming it as heir to one of his own parents who had been owner of that land until his death without heir, whether a father or grandfather, or great-grandfather, that land he is to have, if he be the nearest of kin to the deceased.<sup>2</sup>

Now, without inquiring at present whether the description of family rights contained in these pas-

<sup>1</sup> *Venedotian Code*, i. pp. 166— | *weles* or *gwelys*.  
169. *Tir gwelyawc* = land of | <sup>2</sup> i. p. 542 545.

sages was primarily applicable to actual ownership by a family of particular land in the modern sense, or whether it applied rather to the tribesmen's shares or rights of occupation, grazing, and co-tillage in the land of the tribe such as belonged to the *weles* of the Denbigh Survey, there must surely be a close connection between these *weles* or *gwelys* and the *tir gwelyawc* of these passages.

They describe the internal rights of a family holding of whatever kind it might be. And certainly they seem to describe exactly what is necessary to explain the care which is taken in the Survey to keep up the memory of the successive divisions of the original *wel*. In the case of the original *wel* of Lauwarghe ap Kendalyk, there is, so to speak, the external undivided unity preserved, but there is also recognised the family division of the *wel* of a presumably dead ancestor into the several *weles* of his sons. And, further, the division of these into the *weles* or *gavells* of their sons, and so on. And if we ask why the original *wel* remains externally undivided all the time till the family has grown into a community of a score or two of descendants, this passage from the Codes clearly seems to explain the reason. So long as any one of the sons were alive there was to be no internal or family division among grandsons; and until all the sons and grandsons had died no final division was to take place among great-grandchildren. And, therefore, the original *wel* remains the external unit, till the division between great-grandsons has been effected.

This explains the *weles* of the surveys embracing great-grandsons.

The *wel* holds together till the final division of rights *per capita* takes place.

That the *wel* occupied both the homesteads, with some land round them, which may have been, in a

CHAP. III. manner, held in severalty—*i.e.* in the exclusive occupation of the several families—and also the rest of the district held in common, in undivided shares, between various kindreds and families, does not necessarily prevent the term *tir gwelyawc* from embracing the whole.

Be this as it may, for the present we may conclude that, in the case both of particular ownership and tribal occupation of land, the limit of kindred to the fourth degree of descent was an important practical limit of family or tribal rights.

The same grade of kindred applied to strangers who intermarry with tribeswomen.

It has already been incidentally mentioned that the rules regulating the attainment of tribal rights by the stranger in blood bring us again to the same limit or grade of kinship. The descendant of the stranger in blood, whose entrance into tribal rights has been hastened by repeated intermarriages, becomes a *priodawr* and the founder of a new stock or kindred in the fourth degree of descent.

Here, then, is an important line or limit marking a distinctive grade of kinship, and inclosing, as it were, a distinct group of kinsmen embracing great-grandchildren or second cousins.

It was the limit of certain responsibilities.

For what other purposes did it exist?

There were three distinct responsibilities which were confined within this special grade of kinship—*i.e.* they were not extended to the wider kindred.

Three things which are not to be done by any further of kin than a second cousin :—(1) To pay *saraad* with such as shall have nothing of their own to pay; (2) To pay cattle without surety with the son of an alltud by a Cymraes beyond the third kin; (3) To mutually uphold and keep each other's share with property and oath by those beyond second cousins, for [land] is not to be shared further.<sup>1</sup>

<sup>1</sup> ii. p. 657, and see i. pp. 208-10.



Now, what were these three things?

*First.* The *saraad* was the payment for insult or injury short of homicide. Kinsmen as far as second cousins had joint responsibility to the injured person for the crimes of their kinsman, and no kinsman beyond this grade was responsible unless the crime amounted to homicide.<sup>1</sup>

CHAP. III.

Payment  
of *saraad*.

*Secondly.* Kinsmen within this grade were responsible for the marriage of daughters.<sup>2</sup> As a rule, the daughter did not inherit family land with her brothers, but she was entitled to her *gwaddol*, or marriage portion,<sup>3</sup> which she took with her on marriage, and took back again in case she separated from her husband within seven years. After that, if the marriage continued, the husband and wife were jointly entitled to the combined chattels of both.<sup>4</sup> But the kinsmen's duty to her did not stop here.

Marrying  
of daughters.

She was entitled to be married to a free tribesman, so that her sons might have full tribal rights.

But if this responsible family group gave the daughter away to a non-tribesman, who was not a member of a family or kindred, so that her sons could not receive inheritance in tribal rights from their father, then they had not fulfilled their responsibility to her.

The sons could in such a case have no inheritance from their father, and, therefore, tribal law gave them

<sup>1</sup> i. pp. 231 and 703.

<sup>2</sup> So in the tale, 'Kilhwch and Olwen,' *Red Book of Hergest* (1887 ed.), i. p. 119; Guest, p. 234. When Yspaddaden Penkawr is asked to give his daughter in marriage, he answered, 'Her four

great-grandmothers and her four great-grandsires are yet alive; it is needful that I take counsel of them.'

<sup>3</sup> One half of a brother's share in chattels, i. p. 99.

<sup>4</sup> i. p. 523.

## CHAP. III.

Right of  
their  
sons by  
maternity  
in some  
cases.

an inheritance by right of maternity in the family rights of the group who had given their mother away to a stranger.<sup>1</sup> And, further, as the sons would have no kinsmen on their father's side to be responsible for them, tribal law threw the responsibility on the mother's kindred. They became responsible for the *suraad* of their kinswoman's sons in case they committed crime. This was called 'payment of cattle without surety,' because (as explained in the Venedotian Code) no bond of suretyship was necessary, and 'with cattle every payment formerly was made.'<sup>2</sup>

The *third* point refers to the final division of *tir gwelyawc* among second cousins. After this there was no further joint occupation, but only what may be described as joint warranty of their common title in case it was disputed.

In all three cases the limit of responsibility was that of the fourth degree of descent—the great-grandsons of a common ancestor—and there was no liability beyond it.

#### V. THE GRADE OF KINDRED TO THE SEVENTH AND NINTH DEGREES.

Middle  
grade to  
seventh  
degree of  
descent.

Passing now from the definite grade of kindred confined to the fourth degree or second cousins, it is at first sight more difficult to comprehend exactly the meaning of the middle grade of kindred—*i.e.* the grade extending to the seventh degree of descent, or fifth cousins, which was the grade primarily re-

<sup>1</sup> *Venedotian Code*, i. p. 97.

<sup>2</sup> i. pp. 208-212, and see i. pp. 98 and 553, and ii. pp. 12 and 328.

sponsible for the crimes of its kinsmen as regards CHAP. III.  
*homicide*.

There is some confusion in the Codes in the method of counting degrees of relationship and in the statements of the exact degree of kinship to be included in this middle grade; but there seems to be reason in the inference that the limit of the seventh degree of descent in the case of responsibility for homicide was based upon the principle that the greater crime involving heavier payments necessitated a wider area of responsibility.

But the full responsibility of the kindred for the *galanas*, or payment for homicide, did not end with the kindred within the seventh degree of descent.

In the Venedotian Code there are two versions as to the payment of *galanas*.

The first<sup>1</sup> makes the amount fall in thirds. One-third fell on the murderer and his father and mother, if living; two-thirds fell on the kindred. Of the first third the murderer and his children were to pay two parts, and his father and mother the other part—the father paying twice as much as the mother.

The kindred on whom the other two-thirds fell was defined as ‘from maternity to maternity unto the seventh descent.’

This exhausts the *galanas*, but there is still the further provision of the ‘spear penny,’ in aid of the murderer, in case of his default in paying his share. The deficiency in this case was to be gathered from the kindred beyond the seventh descent, or fifth

Primarily  
liable for  
*galanas*  
for homi-  
cide.

How the  
*galanas*  
shared  
among the  
kinsmen.

Kindred  
to the  
ninth  
degree  
liable for  
‘spear  
penny’ in  
aid of the  
murderer.

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<sup>1</sup> i. p. 223.

CHAP. III. cousins. And thus, according to the Venedotian  
 — \* Code, it was to be obtained:—

The murderer is to take a servant of the lord, carrying with him a relic, and wherever he shall meet with a person beyond the seventh degree of kindred, let such person take his oath that he is not descended from any of the four kindreds from which the other is descended, and unless he take that oath, let him pay a spear penny, and if he take the oath he is to be exempted.<sup>1</sup>

The other Venedotian version may be summarised thus:—

The first third [of the *galanas*] falls on the murderer, and the mother and father and brothers and sisters with him, for those persons would receive with him a third of the *galanas* if paid to them, therefore let them pay so with him . . . (one-third of it on the mother and father, one-third on brothers and sisters, and one-third on the murderer, . . . males paying two parts and females one).

The remaining two-thirds fall on the kindred (two parts of it on the kindred of the father and one part on the kindred of the mother).

The kindred for this purpose is confined within the seventh man thus:—

- |                      |                |
|----------------------|----------------|
| 1. Brother           | = braut.       |
| 2. 1st cousin        | = keuenderu.   |
| 3. 2nd cousin        | = kenerderu.   |
| 4. 3rd cousin        | = keýuýn.      |
| 5. 4th cousin        | = gorcheýuen.  |
| 6. 5th cousin        | = gorchau.     |
| 7. Son of 5th cousin | = mab gorchau. |

And then it continues:—

If the murderer have nothing to pay with, it is right to give him a spear penny to assist him, and that shall be paid to him from the seventh man onwards: those seven men are brother, first cousin, second cousin, third cousin, fourth cousin, fifth cousin, and a kinsman, son of a fifth cousin,<sup>2</sup> and *since relationship can be no further counted, let them beyond that* pay to him a spear penny. And the manner he shall collect a spear penny from the men he may find of his kindred, when he may not know how to

<sup>1</sup> i. p. 225.

<sup>2</sup> In the case of the son of the fifth cousin, 'the father pays the

*galanas* for his son, and the son does not,' i. p. 231.

trace his relationship to them, is to take a relic he may credit, and when he shall meet with one of those men, let him take his oath that he does not originate from his kindred, or pay him a spear penny.<sup>1</sup>

CHAP. III  
—

There is here the same confusion in the description of the fifth cousin or seventh in descent—*i.e.* the great-grandson's great-grandson; but one thing is clear: *there are men of the kindred beyond what we have called the middle grade of kinship*, and these are to contribute the spear penny up to the ninth degree in descent—otherwise who are the remoter kindred by whom the spear penny is to be paid?

#### VI. THE REASON OF THE THREE GRADES OF KINSHIP.

The importance of the division of the kindred into the three grades of kinship makes it worth while to attempt to get a glimpse, at least, of the circumstances or facts of human nature out of which it arose. So remarkable a feature in the structure of tribal society must surely have had a rational and natural basis.

Natural basis of the three grades of kinship.

Without travelling outside the knowledge derived from the Welsh laws, there are indications that it had a connection with the *hearth*.

There were two tribal chieftainships within the *ceddl*, or kindred—viz. that of the *pencenedl* and that of the *penteulu*, and under each chief of kindred were many chiefs of households.

The hearth (*aelwyd* or *ayhuyt*<sup>2</sup>) was the centre of the house, and it was sometimes metaphorically used for the household.

The hearth and the mark of the kindred upon it.

Three hearths (*aelwyd*) that are to make satisfaction on account of such as shall not be under fealty to the lord—that of the father, of an elder brother, and of a father-in-law.<sup>3</sup>

<sup>1</sup> i. pp. 225–227.

<sup>2</sup> i. p. 172.

<sup>3</sup> ii. p. 531.

## CHAP. III.

The right  
of *dadenhudd*, or  
to the un-  
covering  
of the  
parental  
hearth.

The hearth, moreover, was the symbol of family ownership and inheritance. The right of the son on succession was to uncover the hearth of his father or ancestor. The legal term for the recovery by an ejected son of his patrimony was *dadenhudd*, or the uncovering again of the parental hearth. The term was a graphic one. The fire-back-stone, set up against the central pillar of the hut supporting the roof (*pentanvaen* = head-fire-stone), was a memorial or witness of land and homestead (*tir a thyle*), because it bore the *mark of the kindred* upon it.<sup>1</sup>

There are three dead testimonies concerning land: (1) The witness of heirs as far as great-grandchildren (*gorwyron*), or beyond, is credited in court as to what they heard from their ancestors. . . . (2) Elders of country and kindred (*gwlad a chenedl*) as to what they know of kin and descent; (3) The *fire-back-stone* of the plaintiff's father, or of his grandfather, or of his great-grandfather, or others of his kindred. . . .<sup>2</sup>

The significance  
of the  
covering  
and un-  
covering  
of the  
hearth.

And the covering and uncovering of the fire had a picturesque significance.

Whether the fire were of wood or turf, the hearth was swept out every night. The next thing was to single out one particular glowing ember—the *seed of fire*—which was carefully restored to the hearth and covered up with the remaining ashes for the night. This was the nightly covering of the fire. The morning process was to uncover the 'seed of fire,' to sweep out the ashes under which it was hid, and then deftly to place back the live ember on the hearth, piling over it the fuel for the new day's fire. This was the uncovering of the fire, which thus from year end to year end might never go out. Anyone who has seen the process performed

ii. p. 523.

<sup>2</sup> ii. 561 and ii. 677 (*Leges Wallice*).



on a Celtic hearth will understand the natural transition in the mind of the Welsh poet, Henry Vaughan, in his lines on 'Sleep,' from the high-flown metaphor—

CHAP. III.

The pious soul by night  
Is like a clouded star. . . .

to the more homely one—

Though sleep, *like ashes*, hide  
My lamp and life. . . .

and see at once the symbolic significance as well of the *dadenhudd* as of the *curfew*.

The evidence of folk-lore might lead us further to recognise important religious superstitions connected with the hearth. But even without this the picture of the son, or grandson, or great-grandson,<sup>1</sup> returning perhaps from exile to claim the paternal homestead by uncovering again the ancestral hearth, is graphic and solemn enough to emphasise for us the importance of the Cymric hearth as, in a very literal sense, the *focus* of the rights of kindred.

The  
hearth  
the  
'focus'  
of the  
rights of  
kindred.

There is significance also in the bar to the realisation of the exile's rights to the full recovery of his patrimony, resulting from the existence on the land where such was the case of 'occupiers who had grown into *priodorion*,' and founded a family hearth by occupation for four generations. In that case the returning exile could not oust the actual occupant. The fire-back-stone of the new occupant's family had acquired the mark of a kindred upon it, and the two

<sup>1</sup> ii. p. 141. 'A person is not to claim *dadenhudd*, except by the hearth he himself shall uncover, or his father before him. A person is not to claim *dadenhudd* of land, although his grandfather or his great-grandfather shall have been on the land, unless he mind to claim by kin and descent.'

CHAP. III. claimants must therefore divide the land between them.<sup>1</sup>

Returning, then, to the consideration of the three grades of kindred from the point of view of the family hearth, the first two had obviously a foundation in the nature of things, inasmuch as they were bounded at one end by the reach of the actual sight and at the other end by the direct memory of a single person.

The ancestor may live to see great-grandsons, and remember his own great-grandfather.

The eldest living ancestor, as chief of the household occupying the principal homestead or *tyddyn*, and seated by the ancestral hearth, might well live to see growing up around it a family group extending to great-grandchildren.

Memory and sight may well cover seven generations,

On the other hand, looking backwards to his own childhood, he might well recollect his own great-grandfather sitting as head of the household at the same hearth, just as his great-grandchildren would some day hereafter remember him. Thus the extreme natural reach of the knowledge of the head of the household might cover seven generations. If during this period the purity of the family blood had been duly preserved, the kindred within these natural limits would be a perfect kindred.

and tradition go back two more.

Finally, if family tradition went back two stages farther than actual memory, then it would embrace the larger kindred to the ninth degree of descent. And as, in all probability, amongst the various household hearths there would always be present and conspicuous that of the head of the kindred, the patriarch under whose chieftainship the groups of

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<sup>1</sup> i. p. 173.

lesser kindreds were united into the larger kindred, tradition thus backed by outward and visible signs would, in the course of ages, easily invest such tribal rules with the force and strength of customary law.<sup>1</sup>

CHAP. III.

That rules and grades of kinship thus ingrained in the structure of tribal life should be applied as they arose to other matters, such as the attainment by strangers in blood of the privilege of kinship or the acquirement of proprietary rights in land, and finally that the same rules should mould the form of land ownership, when at last attained, into a family holding by the kindred within the fourth degree—all this was natural enough. And when we realise how customary law in these further matters became thus, in the same way, formed and fixed by the force of constant repetition, backed by household and tribal tradition, we begin to understand the tenacity with which the tribal system everywhere was able to maintain itself through centuries and even thousands of years.

Force of  
tribal  
custom.

The tribal system of blood-relationship never grew old. It was always forging new links in an endless chain, and the links of kindred always overlapped one another.

Were Welsh tribal law historically isolated and alone, the account thus given of the structure of

The  
hearth  
connected

<sup>1</sup> *Giraldus Cambrensis* mentions that the Welsh knew the names of their ancestors to the sixth or seventh degree, and sometimes further. Mr. A. N. Palmer has referred me to the fact that as late as the time of Norden's survey (A.D. 1620) of Abenbury, a

township adjoining Wrexham, a gentleman of estate gave his name as 'Humfridus ap Robert ap Will'm ap Rob't ap David ap Griffith ap Robert.' In this case seven generations were represented in one man's name.

## CHAP. III.

with  
religious  
supersti-  
tions and  
the wor-  
ship of  
ancestors.

tribal society and of the grades of kinship might perhaps be accepted as sufficient in itself, and the hints given by folklore of still deeper religious and superstitious foundations for the sacredness of the hearth and the sacredness of kinship might perhaps be passed by unheeded.

But when the comparative method forces upon us the fact that in other tribal systems the hearth is surrounded with sacredness as the centre of the worship of ancestors, and that connected with that worship there were found in various tribal systems strangely similar grades of kinship, to shut our eyes to this wider view would be wilful blindness to facts which may throw back, even upon the Welsh tribal system, an important side-light.

When it is considered how large a part tribal religions have played in history by giving to tribal societies the tough tenacity which has enabled them to live through so many ages and to make and maintain such conquests as they have done—conspicuously in the case of the Jews and the Arabs—we may be thankful even to folklore for reminding us that the ties of Cymric blood relationship may have had religious sanctions long ago obscured, if not altogether obliterated by Christian and ecclesiastical influences.



## CHAPTER IV.

### *THE STRUCTURE OF TRIBAL SOCIETY*—(continued).

#### I. THE RELATION OF THE GRADES OF KINDRED TO THE OCCUPATION OF LAND.

THE foregoing considerations lead to the recognition of the extreme antiquity of the grades of kinship.

CHAP. IV

Rooted in the nature of things and moulded by the necessities and circumstances of tribal life, they in their turn seem to have controlled and forced into their mould any new elements which might enter from time to time within the range of tribal life and require adjustment to it.

The  
grades of  
kinship  
ancient.

One of these new elements was undoubtedly encountered, earlier or later, in connection with ownership and occupation of land.

The passage from nomad life to settled occupation involved the absorption, so to speak, of the new element into the tribal system.

It is not easy to attain a clear idea of how the problem as to land was solved.

How they  
affected  
the tribal  
relation  
to land.

It is easy enough to assume that whatever of land ownership grew up in the tribe was tribal ownership. But this, if strictly true, would carry us

CHAP. IV. but a very little way into a correct understanding of the relation of the tribesmen to land.

It will not do to bring into the question the modern democratic view of a society in which equality of rights and shares settled every question. Such an idea was foreign to the tribal system.

Careful consideration of such facts as turn up incidentally in the surveys and Codes affords the only chance that a true understanding can be reached, and, after all, survivals of apparently conflicting principles may suggest that there is a misunderstanding somewhere needing further light to dispel it.

In the first place we must try to get behind the political or juridical arrangements, the cantrefes and the cymwdes with their so-called manors in which representatives and officers of the chieftain maintained a kind of lordship approaching to the territorial and manorial type.

The  
kindreds  
to the  
ninth and  
fourth  
degree

Recognising the existence of this element and its importance and possible antiquity as belonging to the question of chieftainship (to be hereafter considered), and confining attention to the strictly tribal occupation of land, we have first to recognise the relation to land of both the greater kindred to the ninth degree and the lesser kindred to the fourth degree of descent.

The kindred to the ninth degree acknowledging a common ancestry and organised into a social or political unit under its chief of kindred, its representative, and its seven elders, was a clearly defined and separate group.

both  
related to  
land.

Within each of these greater groups of kindred were the lesser groups of kindred to the fourth



degree of descent, embracing great-grandchildren or second cousins, each group forming a separate *wele* or *progenies* under the name of the great-grandfather, whether dead or alive, until the final division among second cousins when all the sons and the grandsons should be dead, and in the meantime divided into sub-*weles* or gavells, as the case might be, under their several heads of households or eldest living ancestor.

CHAP. IV.

It is these lesser groups or *weles* that the Denbigh Extent represents as the tribal units of land occupation.

Were each of these *weles* the sole occupants of the district in which their members lived and in which their cattle were pastured, the head of the *wele* might be regarded as the landowner of the district, and a ring fence might be thrown round the land occupied by him and his *wele*. He would be the *tiriawg* or landed person in whom was vested the tribal proprietorship of the land occupied by the numerous members of his *wele*.

The head of a *wele* a *tiriawg* or landed person.

The fact that he and his *wele* were only joint participants with other *weles* in the tribal rights of the district in undivided shares (as in the case of Lauwarghe ap Kendalyk) ought not to blind our eyes to his position as a *landed* proprietor in the sense that in him were vested the tribal rights of his *wele*, so far as regards land occupation.

Externally viewed, he might well be regarded as *proprietor* of the *tyddyns* or homesteads occupied in severalty by himself and his descendants along with their crofts and cattle yards, and, besides these, of undivided and extensive rights of grazing jointly with other *weles*. When he, the original head of the

CHAP. IV. *wele*, was dead, his sons would be the proprietors of the occupation rights of the same original *wele*, and when the sons were dead the grandsons would succeed them in the proprietorship.

Thus in the Denbigh Extent *Tebrith* was occupied by the *wele* of 'the grandsons of Pythle,' and so, too, the *priodarii* holding the original *wele* of Rand' ap Asser were grandsons, and the *wele* was called by the surveyors '*wele wyrion Rand*'.

The head  
of a *wele*  
an  
*uchelwr*  
or *breyr*.

Thus whoever was the head of the *wele* was a landed person and also a chief of household. And by virtue of this double position his so-called 'privilege' was that of an *uchelwr* or *breyr*, and in South Wales he was as such a judge in the court of the *cymwd* or *cantref*.

Every landed person (*tiriawg*) being a chief of household (*penteulu*) is a judge in South Wales.<sup>1</sup>

And again :

A *breyr* is an innate landed person (*tiriawg*) who is a chief of household (*penteulu*) with privilege of a court of justice.<sup>2</sup>

The *uchelwr* or *breyr*, sometimes called a *gwrda*, was a man of responsibility, bound to afford protection and to secure justice out of court as well as in it.

If a man take a woman clandestinely and bring her to the house of an *uchelwr* to sleep with her, and the *gwrda* do not take security for her *amobr*, let him pay it himself.<sup>3</sup>

It seems to be clear, then, that the *uchelwr* or *breyr* was a 'landed' person and a chief of household, and privileged in respect of his position as

<sup>1</sup> ii. p. 567.

<sup>2</sup> ii. p. 557.

<sup>3</sup> ii. p. 89. See i. p. 205.

such. Every chief of kindred and every chief of a *wele* was thus in the sense above mentioned a landed and privileged person, with certain land occupied by himself and his family in severalty in *tyddyns* and crofts as well as with large grazing rights over sometimes several and distant districts.

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At the same time, extensive rights of grazing implied wealth in the shape of herds of cattle. The possession of numerous oxen implied the lion's share in the produce of co-ration. All this went with his being the landed head of his *wele*, and made him a powerful man. And yet, at the same time, his land-ownership, such as it was, could not be an absolute ownership. It was subject to the rules of '*tir gweiliawc*.'

To take an actual case, it would seem that under these rules Lauwarghe ap Kendalyk was during his life the only landed person in his *wele*. In him its rights as to land were vested.

The other members of the *wele* were not joint tenants, or 'landed' persons, but had only rights of maintenance.

He was the *penteulu*, and probably the *uchelwr* of the *wele*, and the only one. All his descendants, members of the *wele*, were, as to the land, in a subordinate position, with rights of maintenance only, which rights of maintenance, however, implied rights of grazing cattle in the common herd and co-ration with fellow tribesmen.

The young tribesmen of Lauwarghe's *wele* who on coming of age during his lifetime became *innate boneddigs* did not, however, become joint tenants with Lauwarghe, whether sons, grandsons, or great-grandsons. Their tribal rights were, not to a joint share in the land, but to that maintenance which was the common portion of every kinsman. They

CHAP. IV. claimed this maintenance, not by inheritance, but 'by kin and descent,' as members of the kindred and not as sons of their fathers, and the only doubt seems to be whether they claimed it from the head of the lesser or the greater kindred — whether from Lauwarghe ap Kendalyk as head of the *wel* in which they were born, or from the chief of the greater kindred to the ninth degree, or from the territorial lord of the district.

The innate *boneddig* claimed his maintenance from the kindred by 'kin and descent,' and not from his father.

Every innate *boneddig* on coming of age had, as we have seen, to become the *man* of a *lord* (*argluyd*) as well as *man* and *kin* to the chief of kindred. Till he was 14 his father was his lord (*argluyd*),<sup>1</sup> and maintained him at his own platter, but after that age his father was his lord no longer, and the lord (*argluyd*) whose man he had become had to give him his maintenance. If Lauwarghe ap Kendalyk was an *uchelwr* it seems probable that he may have had cast upon him as head of the *wel*, and *argluyd* of his man, the obligation of providing out of his tribal herds the necessary cattle for his maintenance as well as the *tyddyn* and the usufruct of the 'five free erwys' which made up his *cywarwys*.

Be this as it may, the new tribesman claimed his maintenance as a member of the kindred, 'by kin and descent,' and not by inheritance from his father.

There is a mysterious meaning hidden apparently in the word *tref*, which would help to clear our vision if it could be itself made transparent.

The phrase for inheritance is *tref y tat*, implying that what the son got in that case was from his

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<sup>1</sup> i. pp. 203 205.

father's property and not from that of the kindred. The word for kin is *car*, and the use of the word *cartref* in the following passage seems to imply that what the new tribesman got as his *cyvarwys* came from his kindred.

CHAP. IV.

Three things without which there cannot be a home: a separate *cartref*, privilege of country and kindred, and *cyvarwys* secured by social compact (*cymmrawd*).<sup>1</sup>

All these three things the tribesman got by virtue of his membership in the social organism of the kindred and not by inheritance from his father.

He ascends to his father's privilege as a landed person on his father's death.

But over and above these things that belonged to every tribesman as an *innate boneddig* he had prospective right of succession by inheritance to his father's or his grandfather's position of privilege as a landed person and the chief of his *wele*. When he attained to this it was not by 'kin and descent' from the kindred. In the words of the Venedotian Code he had to 'ascend' to it, and he might live and die without ever attaining it. The passage already quoted from the Venedotian Code, which states that the son at 14 who is an *innate boneddig* has no privilege except his descent, as 'he ascends not to the privilege of his father until his father's death,' states further, 'and no one is a *marchog* [*i.e.* a horse-man or knight] until he shall ascend.'<sup>2</sup>

What is the meaning of this addition? It gives us incidentally another mark of the position of the *uchelwr* or *breyr*, distinguishing him from the subordinate tribesmen of his *wele*. His military dignity when the tribesmen go to battle is

The *uchelwr* is a horse-man; the *innate boneddig* only a foot-soldier.

<sup>1</sup> ii. p. 557.

<sup>2</sup> i. p. 205.

CHAP. IV. marked by his fighting on horseback, whilst the subordinate tribesmen mostly fight on foot.

Giraldus Cambrensis describes the *nobiliore*s as riding to battle on horseback, whilst the greater part of the people go to battle on foot.<sup>1</sup>

The *nobiliore*s could hardly be other than the *uchelwrs* and *breyrs*, who are described in the Venetian Code as *horsemen*, just as Cæsar describes the upper class of tribesmen in Gaul as *equites*.

So that it becomes clear, on the one hand, that the *innate boneddig* during the lifetime of the common ancestor of the *wel* to which he belonged remained in a subordinate position with rights of maintenance only, claimed 'by kin and descent,' like every other member of the kindred. On the other hand, his possible succession to the position of a landed *uchelwr* or *breyr* depended entirely on the rules of the *tir gueliawc*, so that when his turn came he claimed his succession by *dadenhudd*—i.e. by uncovering the family hearth and not by kin and descent.<sup>2</sup>

## II. THE PROPERTY OF THE INDIVIDUAL TRIBESMAN UNDER THE CYMRIC TRIBAL SYSTEM.

In trying to realise a condition of things quite alien from anything within the experience of modern life it is always needful to guard against misconceptions arising from the ignorance of some material fact, perhaps too common to be mentioned, and only to be known by accident or inference.

An examination of the evidence of the Extents and the Codes has apparently shown that, setting

<sup>1</sup> *Descriptio Kambriæ*, I. cviii. | sued by kin and descent.' *Venetian Code*, i. p. 171.  
<sup>2</sup> 'A *dadenhudd* is not to be



aside the possible introduction into the tribe from outside of ideas of private property in land which hardly belong to the tribal system, sufficient of purely tribal arrangements remained at the time of the Extents and the Codes to enable a fair judgment to be formed of the character and structure of tribal society and its connection with the occupation of land.

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So far as relates to the tribal occupation of land, the main facts elicited by the foregoing inquiry seem to be that the bundle of rights which approached most nearly to ownership were vested in the chiefs of kindreds and the heads of the family groups called *weles*, whilst the common herd of tribesmen were in the subordinate condition of possessing only the *cywarwys* or right of maintenance.

Comparison with other tribal systems.

The importance of this conclusion lies in the fact that it gives us a valuable economic point of comparison with other tribal systems, proving that the Cymric tribal system belonged to an early stage of economic development.

It can hardly be doubted that the Welsh *weles* resemble in their structure much more closely the 'patriarchal family' under its *patria potestas* than what is known as the 'joint family' with its joint ownership under a chief who is only *primus inter pares*.

Cymric *weles* most resemble the patriarchal family with the *patria potestas*.

It seems to belong to the more archaic of the two systems.

Now, it has always been one of the mysteries even of the Roman *patria potestas* how the individuals under it, embracing all unemancipated sons, grandsons, and great-grandsons and their wives, were provided for.

## CHAP. IV.

Maintenance  
under the  
*patria potestas*.  
The  
*peculium*  
of its  
subordinate  
members.

The  
*peculium*  
of the  
Cymric  
innate  
*boneddig*.

Sir Henry Maine, in his lectures on Ancient Law many years ago, suggested that the representative ownership of the head of the *patria potestas* 'must have been co-extensive with a liability to provide for all the members of the brotherhood out of the common fund.'<sup>1</sup> If in the case of slaves under the *patria potestas* there grew up by degrees the recognition of the *peculium*, how much more should not something like private property have become recognised in the sons and their descendants!

It is worth while to examine further, in the light of this suggestion, into the question of the *da* or chattels of the individual tribesmen in Wales.

The fact that the payment of *galanas* was distributed amongst the kindred in stated proportions shows that they had individual property, probably mostly in cattle, wherewith to make payment.

The fact that in the Denbigh Extent the *tunc* payable by the Wele of Lauwarghe ap Kendalyk was distributed among the sub-*weles* and gavells composing it points in the same direction.

The fact that on the marriage of a daughter half a brother's share of the chattels was given with her *guaddol* confirms the same thing.

Let us follow these chattels given with the wife as her *guaddol*, and see in what it consisted.

If a man take a wife by gift of kindred and leave her before the end of seven years, let him pay her *agweddi* to her.<sup>2</sup>

. . . If she be left after the end of seven years, let there be an equal sharing between them, unless the privilege of the husband entitle him to more.

<sup>1</sup> *Ancient Law*, p. 145.

<sup>2</sup> That is, return to her the *agweddi* paid by her father to her

husband on consummation of her marriage. *Venedotian Code*, i. p. 457.

If they be separated by death everything is to be equally shared between them.<sup>1</sup> CHAP. IV.

In the Venedotian Code the property to be divided is defined as '*everything belonging to them.*'<sup>2</sup>

The wife is to divide and the husband is to choose of the things which the law shall not share between them.

Certain things were specially named as to be given to the husband and certain other things to the wife. Division of goods between husband and wife.

The swine to the husband and the sheep to the wife, [or] if there be only one kind they are to be shared.

If there be sheep and goats, the sheep to the husband and the goats to the wife. . . .

Of the children, two shares to the father and one to the mother: the oldest and youngest to the father and the middlemost to the mother.

The household furniture is to be thus shared.

All the milking vessels except one pail go to the wife.

All the dishes except one dish go to the wife.

The wife is to have the car and the yoke to convey her furniture from the house.

The husband is to have all the drinking vessels.

The husband the riddle, the wife the small sieve.

The husband the upper stone of the quern, the wife the lower.

The clothes that are over them to the wife; the clothes that are under them to the husband . . .

To the husband the kettle, the bed coverlet, the bolster of the dormitory, the coulter, the fuel axe, the auger, the settle, and all the hooks save one.

To the wife the pan, the trivet, the broad axe, the hedge bill, the ploughshare, all the flax, the linseed, the wool, the house bag with its contents except gold and silver (which are to be shared).

If there be webs, they are to be shared.

The yarn balls to the children (if any); if none, then shared.

The husband is to have the barn and all the corn aboveground and underground.

The husband the poultry and one of the cats, the rest to the wife.

The provisions are thus to be shared:

To the wife the meat in the brine and the cheese in the brine; and after they are hung up to the husband.

<sup>1</sup> *Gwentian Code*, i. p. 747.

<sup>2</sup> *Venedotian Code*, i. p. 81.

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To the wife the vessels of butter in cut, the meat in cut, and the cheese in cut.

To the wife as much of the meal as she can carry between her arms and knees from the storeroom into the house.<sup>1</sup>

That this description of the sharing belongs to the ordinary married tribesman seems to be clear, as the statement goes on to say :

If the husband be privileged, let him show his privilege before the sharing, and after he shall have obtained his privilege let there be a sharing as we have said above.

This description of the chattels of husband and wife is graphic evidence of individual property in chattels on the part of the ordinary tribesman who has no privilege, *i.e.* is not an *uchelwr*, or a landed person.

It is strange that there is no mention of the cattle which presumably were the main part of the *da* of the tribesman. The omission of the *dog* also might lead to the suggestion that the cattle were part of the common herd of the kindred, and that in them the wife had no share. The same may be said of the mention of the ploughshare and omission of mention of the oxen wherewith the five free erws of the husband's *cyvarwys* must have been ploughed, and with which he joined with his fellows in coaration.

The reservation of the corn to the husband points in the same direction.

The  
*innate*  
*boneddig*  
is a dairy  
farmer.

But whatever may have been the rights in these respects of husband and wife, it is clear that the household of the married tribesman was that of a little dairy farmer with separate homestead, chiefly engaged in making butter and cheese ; but with a

<sup>1</sup> *Venedotian Code*, p. 83.

car and yoke of oxen for carrying and ploughing, with corn crops growing on his five free erwys, as well as corn in the bin which, for household use, was ground by the quern, or at the chieftain's mill, into flour. CHAP. IV.

And thus his maintenance was not provided by his sharing in a common meal, or receiving doles in money or in kind from the common purse or produce of the kindred, but the result of his own labour and use of the cattle and *cyrrawys* which was received as his tribesman's right on his coming of age and assuming a tribesman's responsibilities.

It would seem, therefore, that his *da* and his *cyrrawys* were the nest-egg, as it were, of his *peculium*, and that he might become rich or poor by his good fortune and his thrift or the want of them. His *cyrrawys* the nest-egg of his *peculium*.

Even, therefore, in the subordinate position of the ordinary tribesman there was individual property in chattels and consequent inequality of wealth, with the liability to that indebtedness to those above him which in Gaul, according to Cæsar, had become so prevalent and so ruinous.

Be this as it may, the lesson to be learned is, no doubt, that the possession of a *peculium* of private property in cattle and chattels was not inconsistent with the Welsh tribal system even in the archaic stage of the 'patriarchal family.' The *peculium* not inconsistent with the patriarchal family.

There is an example of the same thing under the Hebrew patriarchal system so apt that it may well be used as an illustration.

It occurs in the story of Achan and his stolen wedge of gold, given in Joshua vii.

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Example  
under the  
Hebrew  
patri-  
archal  
system

So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken.

And he brought the families of Judah; and he took the family of the Zarhites.

And he brought the family of the Zarhites man by man; and Zabdi was taken.

Zabdi is the first individual named, and he thus was probably the oldest living ancestor and head of a household (LXX *oikos*)—*i.e.* he was the great-grandfather, head of his *wele*. What follows, therefore, reveals the interior of the Hebrew household or *wele*.

And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, was taken.

Achan, therefore, was the grandson of Zabdi, the chief of the household or *wele*.

The guilt of Achan was acknowledged.

When I saw among the spoils a goodly Babylonish garment and two hundred shekels of silver, and a wedge of gold of fifty shekels weight [*i.e.* a Greek *maneh* in weight], then I coveted them, and took them; and behold they are hid in the earth in the midst of my tent, and the silver under it.

Achan, therefore, was a married tribesman with a tent of his own; he was a little farmer with a family of sons and daughters who were great-grandchildren of Zabdi the chief of the household. He possessed also a *peculium* of cattle and chattels.

And Joshua, and all Israel with him, took Achan, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor. . . . And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day



III. THE APPLICATION OF THE GRADES OF KINDRED TO  
MUTUAL RESPONSIBILITY FOR CRIME.

The organised kindreds under the chiefs of kindred and the *weles* occupying land forming groups round which metaphorically a ring fence might be drawn, containing respectively kindred to the ninth and to the fourth degree, must not be confounded with the grades of kindred to the fourth, the seventh and the ninth degree, which were liable for the *saraad* and *galanas*. No ring fence could be drawn round the kinsmen who were responsible for one another's crimes.

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Each tribesman surrounded by a halo of mutual responsibility for crime.

The grades of kindred liable in any given case did not correspond with any particular group surrounding a family hearth, or in joint occupation of a district, or under one chief of kindred.

A tribesman has committed a murder. For the purpose of the *galanas* he is the centre of the grades of kinsfolk on whom the liability for his crime is cast in recognised proportions. He is individually the centre of concentric rings of relationship extending to both paternal and maternal relatives within certain degrees, and as he lives and moves amongst his fellow tribesmen he carries, so to speak, around him a halo of responsibility, shading off as the degrees of relationship become more distant. Every tribesman is surrounded by others who are responsible for him in various degrees, and each of whom has his own particular halo of responsibility surrounding him. All within his particular halo are in different degrees liable for his frolics and his

CHAP. IV. crimes, and he is reciprocally liable for each one of theirs in settled proportions.

Thus the whole society is knit together by an infinite number of crossing and intersecting threads of mutual guarantee and liability, from the meshes of which no tribesman can escape.

Even if the tribesman should emigrate beyond the bounds of the district of the kindred or lordship to which he belongs, he does not thereby cut the thread of liability.

Whoever shall pay *galanas*, if the whole of his kindred be in the same country (*gulat*<sup>1</sup>) with him, full payment is required of him by the end of a fortnight; if the kindred be scattered in several other countries a delay of a fortnight is right in respect to each country.<sup>2</sup>

This rule, however, does not seem to have prevailed as between the four greater divisions of Wales.

Should an innate *boneddig* of Powys be in Gwynedd, or one from Gwynedd be in Powys, and become subject to *galanas*, and his family kindred should not be in the country (*gulat*) with him, although many relations should, it is right for him to pay *galanas*, and to bring these along with him . . . and it shall be shared according to the number of his kindred that may be in the country.<sup>3</sup>

The liability extended to maternal relations and so bound kindreds together.

The liability has already been mentioned, not only of maternal relations, but also of sisters and female cousins, to assist in the payment of *galanas*. The result must have been to bind together, not only individuals, but kindreds also, by the ties of a common liability.

At first sight it may seem strange that females should be liable at all, but a moment's consideration will show that it was in harmony with the position of

<sup>1</sup> In the *Venedotian Code* | 'lordship,' *arglwydiaeth*.

<sup>2</sup> *Gwentian Code*, p. 702.

<sup>3</sup> *Venedotian Code*, p. 232.

women in other respects under the tribal system. CHAP. IV.  
 We have seen that the daughter, no less than the son, ceased to be supported by the father on attaining the age of puberty. She, too, had her separate right of maintenance under tribal arrangements, and if she married she was entitled to her *gwaddol*. Rights and obligations generally go together.

And if it be asked why had women this position in the kindred, the answer is not far to seek. It is found in an exceptional case, in which there was no liability, viz. when it had ceased to be possible for a woman to have children. Why  
women  
paid  
*galanas*.

A woman does not pay spear-penny, for she has not a spear, but her distaff only, neither do clerks pay it; and a woman does not pay *galanas* if she make oath that she shall have no more children, neither do clerks pay it: and it is not paid by a boy under fourteen years of age.<sup>1</sup>

Another version has it thus:

And females and clerks shall pay it (*galanas*) unless they deny that they shall ever have children, *for they shall pay for their children*.

Here, then, is the reason why women had their place in the arrangements of the kindred. It was in right of their children, and because they might have children, that their place in the kindred was reserved. So long as it was possible for them to have children they were necessary links in the chain of consanguinity. Without them the chain would lose its continuity.

The mutual responsibility of kinsmen for *saraad* and *galanas*, graduated according to nearness of kin to the murdered man and the criminal, reveals more clearly than anything else the extent to which the

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<sup>1</sup> *Venedotian Code*, i. p. 227.

CHAP. IV. individual was bound by innumerable meshes to his fixed place in the tribal community—the extent to which, under the tribal system, individual freedom was sunk in the solidarity of the tribe.

That this solidarity had its origin in the necessities of defence from the wrongs of other and rival kindreds is strongly suggested by the fact that the payment of *galanas* did not apply within the kindred.

No  
*galanas*  
within the  
kindred.

The murderer of a kinsman had committed a wrong within his kindred. It was not a case for the payment of *galanas*. The passage from the Gwentian Code has already been quoted which states that the hate of the kindred will follow the murderer who cannot be slain. ‘Since the living kin is not killed for the sake of the dead kin, everybody will hate to see him.’<sup>1</sup> As we have seen, he became a kin-wrecked man, and fled like an outlaw to seek safety and maintenance as a stranger and a suppliant wherever shelter could be found.

The  
murderer  
outlawed.

The payment of *galanas* was therefore a matter between two kindreds. It was accordingly exacted in solemn form, at the time of the Codes, through the territorial lords who were the representatives of civil authority.

The period for *galanas* is a fortnight after being summoned for each lordship wherein they live, to apportion the payment, and twice that time for exacting the payment and to assemble them to pay it. And every lord is to have the exacting third in his own lordship. At three periods and in three thirds the *galanas* is to be paid: two periods for the kindred of the father and one for the kindred of the mother; because two thirds fall upon the kindred of the father, and therefore they are to have two periods. At the first period for the kindred of the father to pay one of their thirds, they are to have the oaths of one hundred of the best men of the other kindred, that their relation is forgiven. And at the second

<sup>1</sup> i. p. 791.

period, on their paying their second third, they are also to have the oaths of another hundred men of the other kindred that their relation is forgiven, and those of the best men of the tribe; and at the third period the kindred of the mother are to pay their third; and then they are to have the oaths of a hundred men of the other kindred, that their relation is forgiven; and everlasting concord is to be established on that day, and perpetual amnesty between them.<sup>1</sup>

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Thus the *galanas* was a judicial arrangement of a *casus belli* between kindreds. At the time of the Codes it was no longer what it may have been at first, the subject of bargain between two kindreds. It had become a matter of tribal law. The amount was fixed, and the exaction was made by the higher judicial authority representing the tribe or nation of the *Cymry*. There was thus, so to speak, the intervention of a kind of international law and authority superseding the lynch law or blood feud between the kindreds. How early in tribal history this intervention may have existed cannot be known, but, whatever its origin, it added much, doubtless, to the solidarity of tribal society.

The *galanas* a judicial matter between kindreds.

#### IV. THE GRADES OF ARISTOCRACY IN THE KINDRED AS MARKED BY THE 'GALANAS.'

The rules of *saraad* and *galanas* not only bear witness to the solidarity of the tribe, they also bear witness to the existence of grades of aristocracy within the tribe, and even within the kindred itself.

They prove that under the tribal system the structure of society was rather that of aristocratic gradations of rank than of equality in the modern democratic sense. The Cymric tribes were conquering tribes, treating the conquered or alien races below

Tribal gradations of rank.

<sup>1</sup> *Venedotian Code*, i. p. 229.

CHAP. IV. — them as strangers in blood and as belonging to a different race. And a conquering tribe is perhaps hardly likely to recognise equality, even in its own internal relations.

Men's  
lives of  
different  
grades of  
worth.

Accordingly, even within the tribe and the kindred the value of one man's life was greater than another's. The amount of payment of *galanas*, i.e. for killing a man, is sometimes spoken of in the Codes as his *worth* (*guerth*)—the same word being used for the worth of the *brenhin*, or head chieftain, as is used for the worth of a cow or a kettle.

The gradations in the *galanas* thus reveal the grades of worthiness of the several classes in the tribe.

The worth  
of the  
*brenhin*.

Thus, to begin with the *brenhin*, or king. The following is from the Venedotian Code :

The worth of the king is his *saraad* threefold. . . .

The *saraad* of the King of Aberffraw is to be paid thus :

A hundred cows from each *cantref* in his dominion and a white bull with red ears to every hundred cows, and a rod of gold equal in length to himself and as thick as his little finger, and a plate of gold as broad as his face and as thick as the nail of a ploughman who has been a ploughman for seven years. Gold is paid only to the King of Aberffraw.<sup>1</sup>

Of others  
of the  
royal  
family  
and  
house-  
hold.

The *saraad* and *galanas* of the queen were one third that of the king.<sup>2</sup> The worth of the *edling*, or designated successor to the *brenhin*, was also one third of the worth of the *brenhin*.<sup>3</sup> The chief of the *brenhin*'s household, being also a son of his, was likewise of one third the *brenhin*'s worth. The worth of the king's steward was nine score and nine cows—i.e. 189 cows.<sup>4</sup> The worth of the other royal officers

<sup>1</sup> Venedotian Code, i. p. 7.

<sup>3</sup> p. 11.

<sup>2</sup> i. p. 7.

<sup>4</sup> p. 13.



was six score and six cows—*i.e.* 126 cows.<sup>1</sup> But the worth of the baking woman and the laundress of the court was only one half of the worth of their brothers. CHAP. IV.

These officers, even though originally strangers, were free by reason of their office, and their worth (126 cows) seems thus to be the normal worth of the free tribesman.

But setting aside the official class and looking within the kindreds, even the tribesmen were not all of one worth.

According to the Venedotian Code, the following were the grades of worthiness.<sup>2</sup> The grades of worthiness among tribesmen and strangers.

The chief of kindred . . . . .	189 cows.
The <i>uchelwr</i> . . . . .	126 cows.
Man with a family without office . . . . .	84 cows.
The innate <i>boneddig</i> . . . . .	63 cows.
The <i>alltud</i> of the <i>brenhin</i> . . . . .	63 cows.
The <i>alltud</i> of the <i>uchelwr</i> . . . . .	81½ cows.
The bondman ( <i>caeth</i> ) of this island, one pound of silver, <i>i.e.</i> . . . . .	4 cows.
The bondman from beyond sea, 1½ lb. <i>i.e.</i> . . . . .	6 cows.

The *galanas* of a woman was half the *galanas* of her brother,<sup>3</sup> just as her share in her father's goods (*da*) was half a brother's share.<sup>4</sup>

According to the Gwentian Code the grades of payment were virtually the same as those of North Wales, except that the worth of the chief of kindred was 567 cows and that of the members of his family 189 cows.

The Dimetian Code follows the Gwentian Code.

In both the latter Codes the *breyr* takes the place of the *uchelwr* with the same worth, viz. 126 cows.

This worth of the *uchelwr* or *breyr* seems, there-

<sup>1</sup> p. 19.

<sup>3</sup> i. p. 85.

<sup>2</sup> i. pp. 235-238.

<sup>4</sup> i. p. 99.

## CHAP. IV

fore, to represent the worth of the full or typical free tribesman, whilst that of the mere innate *boneddig* was only one half of it, the same as that of the stranger settled on the chieftain's land, and double that of the stranger on the land of the *uchelwr* or *breyr*.

Thus the youth born into the tribe, who was an innate *boneddig*, notwithstanding that his blood was pure to the ninth degree—that is to say, that he was the ninth in the line of unbroken descent from Cymric parents—on attaining fourteen, and receiving his *cyvarwys*, did not jump all at once into complete equality of communal value and rights in a republic whose members were all 'free and equal.' Provision was made, as we have seen, for his maintenance as a member of the kindred, but he was only a subordinate member. His worth was only half that of the *uchelwr*, and the same as that of the baking woman and laundress of the Court.

His worth was raised from 63 to 84 cows in North Wales when he became a family man, but he might live and die without becoming an *uchelwr*.

Hence the evidence of the rules relating to *saraad* and *galanus*, like those of land-occupation, prove that the structure of tribal society was patriarchal and aristocratic and not republican.

The three  
kinds of  
men.

Thus several lines of evidence patiently followed have led to the same conclusion. And now at last it becomes easy to understand a statement of the Dimetian Code,<sup>1</sup> which, though at first sight strange

<sup>1</sup> i. p. 351 and p. 469. See also *Venedotian Code*, p. 91, where, in reference to the *agweddi* | the three classes are the *brenhin*, the *gwrda*, and the *aillt*.

and paradoxical, may now be recognised as summing up the whole truth in a nutshell. CHAP. IV.

There are three kinds of persons—a *brenhin*, a *breyr* [or *uchelwr*] and a *villcin*, with their *aelodeu* (i.e. 'relatives,' literally 'members').

Under the tribal system the *wel* is the unit. The *brenhin* and the members of his *wel* form the royal and ruling class. The *breyrs* or *uchelwrs*, heads of *wel*s with the *innate boneddigs* under them, form the second class of free tribesmen. The *villeins*, or strangers in blood, form the third class; and beneath all these were the *caeths*, or slaves, who could be bought and sold.

The extraordinary solidarity of the kindreds and the tribe—a solidarity to which history bears ample testimony—was gained at the expense of the freedom and equality of the individual tribesmen. And little as the Codes reveal to us of the actual condition of the rank and file of Cymric tribesmen, it is impossible to shut our eyes to the easy possibility of oppression on the part of the chieftains and *uchelwrs*. It is easy to see how, if such was the structure of the Gallic tribes described by Cæsar, his description of tribal society might well be, in measure at least, typical of tribal society generally in its early stages. It might, under the pressure of want on the part of the tribesmen, or the unscrupulous use of power on the part of the *uchelwrs* or higher chieftains, easily come to pass that the mass of tribesmen, with their bare rights of maintenance and a *peculium* subject to the vicissitudes of fortune, elsewhere than in the Gaul of Cæsar's description might become almost the serfs of the *uchelwrs*, or, as he describes them, the *servi* of the *equites*.

The  
solidarity  
of tribal  
society.

Liability  
to oppres-  
sion.

## V. CONFIRMATORY EVIDENCE OF THE DENBIGH EXTENT.

## CHAP. IV.

There is one other test to which may finally be put the correctness of the conclusion come to on the evidence of the Codes with reference to the subordinate position as regards rights in land and responsibility for crime of the ordinary tribesman in the *wele* to which he belonged.

The  
escheats  
in the  
Denbigh  
Extent.

The evidence of the escheats recorded in the Denbigh Extent has been adduced as proof that the landed rights of the *weles* were mainly undivided rights of occupation and grazing. The escheats in respect of members who died *contra pacem* were not of specific acres of land, but of fractions of undivided rights.

The lord  
claimed a  
proportion  
equal to  
the total  
of the  
escheated  
fractions  
in a  
district.

And, as we have seen, the surveyors could only arrive at the proportion of the lords in respect of these escheats by what was practically a rule-of-three sum. All the escheated fractions in a given villata added together amounted to such and such a proportion of the whole. The acreage of the whole villata was so many acres. The lord's proportion of those acres in respect of the escheats was so and so, and he could, by rough justice, seize upon an area so ascertained, inclose it, and let it out on the English fashion to his own tenants.

But, this being so, why may it not be said that the fact of a man dying *contra pacem*, followed by the escheat to the lord of a fractional share in the landed rights of the *wele*, proves that as a subordinate member of the *wele* to which he belongs he was already in possession of his proper share in those landed rights, instead of having only his right of maintenance as

the Codes seem to imply? How otherwise can it be that a son or a grandson who has not yet 'ascended' to the privilege of his father or grandfather has a share which could escheat? Does not this show that the patriarchal character of the Cymric *wel*, on which so much stress has been laid, had at least vanished from actual practice at the time of the Extent? And, if so, may it not fairly be doubted whether the system described in the Codes ever was more than an imaginary system, all very well on paper, but never in actual use?

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If a tribesman had only a right of maintenance how could he have a share which could escheat?

These questions can only be met fairly by a further examination into the actual facts of the escheats as described in the Extent. This invaluable document will once more prove the safest guide to the true understanding of the Codes.

Does the Extent show that he had a joint share in the land or rights of the *wel*?

If, in the case of a death *contra pacem*, the escheat was of the particular fraction of rights belonging to the individual tribesman so dying, then the Extent must be admitted to be at variance with the Codes and Laws.

If, however, on close examination it should be found that the responsibility of the escheats was cast on the *wel* as a whole, then the evidence of the Extent must be allowed to confirm in a remarkable manner the patriarchal character of the *wel* as described in the Codes.

What are the facts?

Now, if the reader will refer to the summary given above of the *wel* of Lauwarghe ap Kendalyk, he will find that there had been two escheats, viz. :—  
(1)  $\frac{1}{4}$  of the gavell of Ken' ap Risshard ap Lauwarghe, i.e.  $\frac{1}{36}$  of the original *wel* of Lauwarghe ap Kendalyk,

One-sixth exactly of the *wel* of Lauwarghe ap Kendalyk was escheat,

CHAP. IV. and (2)  $\frac{5}{6}$  of the gavell of David ap Kendalo ap Lauwarghe, *i.e.*  $\frac{5}{36}$  of the original *wel* of Lauwarghe ap Kendalyk.

Now, the two together make up  $\frac{6}{36}$ , so that exactly one-sixth of the original *wel* had escheated to the lord for deaths *contra pacem* of members of this *wel*.

and  
apportioned  
among the  
tribesmen  
of the  
*wel*.

The natural inference is that one-sixth of the original *wel* was adjudged after the war to be escheat, and that it was apportioned by arrangement within the kindred in the proportion of  $\frac{1}{36}$  to the family of one of the grandsons, and  $\frac{5}{36}$  to the family of one of the others; the families of the other four grandsons being free from any part of it. This seems on the face of the figures more likely than that the rights of the individuals who had died *contra pacem* should have added up to an exact sixth of the whole right of the *wel*.

The case  
of the *wel*  
of Canon  
ap Lau-  
warghe,

Turning next to the summary of the villata of Prees, and taking first the escheats within the *progenies* or *wel* of Canon ap Lauwarghe, we have the following fractions:—

$$\begin{aligned} \frac{1}{8} \text{ of a gavell} &= \frac{1}{36} \text{ of a gavell.} \\ \frac{1}{4} \text{ " " } &= \frac{2}{36} \text{ " " } \\ \frac{2}{3} \text{ of } \frac{1}{2} \text{ gavell} &= \frac{4}{36} \text{ " " } \\ \text{a whole } \frac{1}{2} \text{ gavell} &= \frac{8}{36} \text{ " " } \end{aligned}$$

Adding these fractions together, the total of the escheats equals  $\frac{4}{36}$  of a gavell. Now, as there were  $4\frac{1}{2}$  gavells belonging to the *progenies* of Canon ap Lauwarghe,  $\frac{4}{36}$  or  $\frac{1}{9}$  of his *wel* was escheat.

and the  
*wel* of  
Pythle ap  
Lau-  
warghe.

There were 8 *wel*s embraced in the *wel* of Pythle ap Lauwarghe, of which one whole *wel* was escheat, and  $\frac{3}{10}$  of all the other seven, making together  $\frac{3}{10}$  of  $\frac{1}{8}$ , *i.e.*  $\frac{3}{80}$  of the original *wel* of Pythle.



These cases do not seem at first sight to be evidence either way; but when it is considered that Canon ap Lauwarghe and Pythle ap Lauwarghe were brothers it becomes obvious that they were sharers in their father's original *wel*, so that if these fractions of  $\frac{1}{3}\frac{0}{6}$  and  $\frac{3}{8}\frac{1}{0}$ —which in themselves suggest nothing—turn out to be divisions of an even fraction of the whole original *wel* of Lauwarghe, the father of Canon and Pythle, just as in the last case, the evidence will confirm the fact of the escheat having been thrown on the whole original *wel*.

These were parts of the original *wel* of their father, and the escheats from the two make one-third of the original *wel*.

Now,  $\frac{1}{3}\frac{0}{6}$  of Canon's *wel* and  $\frac{3}{8}\frac{1}{0}$  of Pythle's *wel* equal  $\frac{5}{36}$  and  $\frac{3}{16}\frac{1}{0}$  of their father's *wel*; and, added together, these fractions amounted to  $\frac{47}{144}\frac{9}{0}$ —i.e. only  $\frac{1}{144}\frac{1}{0}$  short of one even third of the original *wel*. The inference consequently must be that after the wars it had been adjudged that one-third of the original *wel* should be regarded as escheat, and, as a matter of fact, it was impossible to allot this one-third according to the tribal rules as to the responsibility of the families of tribesmen more exactly than was done in the fractions above-mentioned.

The same conclusion is arrived at when the internal division is considered. Take the case of the *progenies* of Pythle. Pythle was presumably dead at the date of the Extent, because his sons are recorded as the heads of *wel*s. One of these sons is dead *contra pacem*, perhaps without sons, and the whole of his *wel* is escheat. There are seven other sons' *wel*s to bear their share of the remainder of the escheat. They divide the rest of what falls to Pythle's share equally—i.e.  $\frac{3}{10}$  of their rights are

## CHAP. IV.

The liability for deaths *contra pacem* was thus charged on the original *wele* as a whole.

The individual tribesmen were therefore treated as members of a *patria potestas* and not as joint-owners.

given up as escheat by each of the seven. How is it possible that exactly  $\frac{3}{10}$  of the members of each of these *weles* had died *contra pacem*? They are evidently sharing a common liability which had fallen upon the original *wele* to which they belonged.

So far, therefore, from the evidence of the escheats of the Denbigh Extent clashing with that of the Codes as to the patriarchal character of the *weles*, it seems to confirm it in a remarkable manner, and to show that even so late as the conquest of North Wales the ordinary free tribesman of the Denbigh district was not treated as an individual owner of a fractional share in the landed rights of his family, but as a subordinate member of a *patria potestas*, whose head was responsible in his representative character, as head of the *wele*, for the misdeeds of all his descendants to the fourth degree of descent.



## CHAPTER V.

### *THE RELATION TO THE TRIBE OF STRANGERS IN BLOOD.*

#### I. THE VARIOUS CLASSES OF STRANGERS.

A good deal has already been said with regard to the relations to the tribe of the strangers in blood.

If blood relationship was the tie which bound the kindreds of tribesmen together, and if the want of Cymric blood made the gulf between the tribesmen and strangers in blood, the refusal to recognise any efficient blood relationship as between strangers was the key to their legal condition under the tribal system. It was as though the tribesman was so conscious of the strength of the tie of his own blood relationship that he was blind to any other but his own. Or possibly his knowledge of the strength of that tie made him dread the growth of a similar tie amongst others of alien blood.

It is significant that the ties which were recognised, and even encouraged within cautious limits, were those which bound the stranger to the tribesman, and not those which would bind him to his fellow stranger. And no doubt from the point of view of the tribal system there was political wisdom in the instinct which set itself against what would help the non-

CHAP. V.

Want of  
blood the  
secret of  
the  
stranger's  
position.

CHAP. V. tribesmen to organise themselves into a too powerful subject tribe.

Each stranger under a lord.

Under the tribal system each stranger was individually subject to some Cymric superior and protector, who might, or might not, as we shall see, have proprietary rights over him. A tie of some kind always was formed between him and his Cymric superior, but, whatever it might be, it did not necessarily imply anything in the nature of bondage or serfdom, however easily it might grow into it.

He was not therefore a serf.

Even if something like the relation of lordship and serfdom ultimately grew out of it, as the phraseology of the surveys would suggest had been the case, still, before we can understand its nature we must examine how it arose under the tribal system and by what tribal rules it was regulated. It is the more necessary to examine this point carefully, as it may possibly help to throw some light upon the origin and original nature of manorial serfdom.

The surveys have already made us familiar with the hamlets of so-called villein or bond tenants, holding under what the 'Record of Carnarvon' describes as a tenure of the nature of *trefgevery*.

Placed in a *maertref*, or *taeog-tref*, in 'trefgevery,' without rights of inheritance;

These tenants are described in the Codes as *taeogs*, or *ailfts*, or *alltuds*, and as sometimes located on the *maertref* of the Prince, and sometimes in *taeog-trefs*, i.e. in separate *trefs*, and not mixed up with the tribesmen.

Further, the description in the Codes of the nature of their tenure (which has already been quoted) was found to correspond with the description given in the 'Record of Carnarvon' of land held in *trefgevery*.

The peculiar point about these *taeog-trefs* was,

it will be remembered, the joint responsibility of the *tæogs* in each *tref*, or hamlet, for the services, or payments in lieu of them. In some cases on the manor of Aberffraw they seemed to be arranged in groups of nine, probably for this purpose.

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The peculiar feature of the *tæog-tref* as described in the Codes was the entire absence of any rights of inheritance, all the *tæogs* sharing equally in the land, sons having separate *tyddyns* during the lifetime of their fathers, and sharing equally along with the rest, excepting the youngest son, who remained with his father and succeeded to his *tyddyn* on his death.

but with absolute equality of rights.

The equality was carried so far as to provide that no one could commence the co-ploughing until every *tæog* in the *tref* had found a place for his oxen in the common ploughs.<sup>1</sup>

Recognising that this peculiar kind of tenure was the natural result of carrying out the tribal principle that there was no true kinship and inheritance among strangers in blood, it becomes obvious that it was the typical kind of tenure for non-tribesmen, and this was so whether they were settled in the *maertref* of the *Brenhin*, or Prince, or in separate *tæog-trefs* under the regulation of his *maer* and *canghellor*, or scattered over the cantrefs and cymwds under subordinate chieftains or *uchelwrs*. In all cases, as a normal rule, non-tribesmen were placed in regulated *trefs*, of *tir cyfrit*, held in *trefgevery*.

This was the typical tenure for strangers in blood.

The ordinary class of *tæogs*, or *ailts*, born on the land, whose ancestors had been on the land from generation to generation, to whom the bridge of

<sup>1</sup> *Ancient Laws*, i. p. 772.

CHAP. V. successive marriages with women of Cymric blood was shut out by the humility of their position, who were therefore in North Wales *taeogs* for ever, and in South Wales waiting for the ninth generation before there was any chance of rising into a higher status—these hereditary *taeogs*, or *aillts*, would naturally be described by the makers of the surveys as *nativi* and *bond tenants*.

Easily described as *nativi*,

And it was perfectly natural that new comers, strangers in blood, seeking protection and settlement, should, as a rule, be placed in such a *taeog-tref* and become *nativi* like the rest.

but not all treated alike.

But further examination very soon makes it clear that all strangers and new comers were not treated alike.

Without entering into the question of terminology and the difference between an *alltud* and an *aillt* or *taeog*<sup>1</sup> (all being strangers in blood), it can readily be seen that the new comers might belong to different classes.

The kin-broken tribesman

Take the case of the *car-shattered* or *kin-broken* tribesman. For some reason or other he had to leave his kindred. The cause of his leaving might well determine his position in the place where he sought his new home.

If driven by necessity like the 'Prodigal Son' in the parable to take a menial position, to join himself to an *uchelwr*, he would naturally be placed to work in a *taeog-tref*. He might well be contented to perform the services of a *taeog* in return for

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<sup>1</sup> Generally the *aillt* of the Venedotian Code seems to correspond with the *taeog* of the others, but not in every case.



protection and maintenance. He would thus naturally drop into the position of an *aillt* or a *taeog*.

CHAP. V.

The word *aillt* is believed to mean 'a shaven or tonsured person.'<sup>1</sup> The *tonsure* would be the Celtic *tonsure*—from ear to ear—and his submission to it would be the outward sign that he had become the servant of his protector.

easily became an *aillt* by tonsure,

Such might well be the experience of any stranger in humble or abject circumstances, driven by necessity to seek protection. The following passage couples with the 'kin-broken' man, the illegitimate son disowned by the kin, and the stranger seeking a home in Cymru:—

'Strangers and their progeny are adjudged to be *aillts*, and also the reputed son, . . . and evil-doers, till the end of the ninth descent.

'And every *aillt* and *taeog* is required to be a sworn man, and appraised to the lord of the territory, and to his proprietary lord, i.e. the lord who shall take him under his protection, and grant him land in a *taeog-trev*. And an *aillt* is to be at the will and pleasure of such until he shall attain the descent and privilege of an innate Cymro, and that is to be attained by the fourth descendant of his issue by legitimate marriages with innate Cymraeses.'<sup>2</sup>

In this passage from the Triads, which obviously refers to South Wales, the new comers are all described as located in *taeog-trefs*. And if it stood alone we might assume that admission into the *taeog-tref* was the only recognised mode of dealing with strangers in blood.

and placed in a *taeog-tref*.

<sup>1</sup> *Aillt* means in old Welsh shaven or tonsured, the verb being in modern Welsh *eillio* (to shave), Irish *altan* (a razor). In Manx *inney-veayl* is a word for bond-woman (as in the case of

*Hagar*, in the Biblical story), and it literally means the 'bald or cropped girl.' I am indebted to my friend Professor Rhys for this information.

<sup>2</sup> ii. p. 505.

## CHAP. V.

Some  
favoured  
strangers  
placed on  
land and  
grow into  
tribesmen.

But from other passages it is clear that there were classes of strangers, probably in better circumstances, who were not thus placed once for all in a *taeog-tref* to take their chance as ordinary *taeogs*. These new comers were placed upon portions of the Brenhin's or *uchelwr's* waste to work themselves or their descendants in the fourth degree into the position of tenants *adscripti glebæ*, holding in kindreds and families, but still without the privilege of tribesmen. There is a passage which throws a flood of light into the question of the position, under the tribal system, of this class of strangers. Possibly it refers only to *alltuds* in the strict meaning of the term, but it shows how tribal principles and tribal analogies were applied to such cases.

' If an alltud [stranger] become a *man* to an uchelwr, and be with him until death ; and the son of the alltud be with the son of the uchelwr, and the grandson of the alltud with the grandson of the uchelwr, and the great grandson of the alltud with the great grandson of the uchelwr, that fourth uchelwr will be a *priodawr* over the great grandson of the alltud, and his heirs [will be] *priodorion* of the heirs of that grandson for ever, and, thenceforth, they are not to go to the country whence they are derived, away from their proprietary lords, on account of their having lost the time when they were to go if they willed to go.' <sup>1</sup>

Remain-  
ing four  
genera-  
tions, they  
become  
*adscripti  
glebæ*, and  
subject to  
family  
proprie-  
torship.

This passage shows that the tribal rule that proprietorship in land was not attained till the occupation had continued till the fourth generation, was applied also to a lord's proprietorship of an *alltud*. If the *alltud* and his descendants remained on the land of the *uchelwr* for four generations, the great-grandchildren of the *alltud* became *adscripti glebæ* for ever after. And so complete was the

<sup>1</sup> *Ancient Laws*, ii. p. 87 (middle 14th century).

propriatorship thus established that it had become subject to the law of family possession under the further application of tribal rules; so that a father could not free the stranger for longer than his own life without his son's consent.

'No one can liberate an *alltud*, except during his own life, except by his departure to his own country, and although he may liberate him in his day, the claim will be fresh for the son, after his father, when he shall be minded to claim.'<sup>1</sup>

But there is another important inference to be drawn from the passage first quoted, viz. that any time before the fourth generation the *alltud* and his descendants could leave the *uchelwr*'s service if they pleased.

Accordingly in another passage it is expressly stated that the *alltud* could avoid coming under permanent proprietorship by removal at intervals from one *uchelwr* to another.

'If an *alltud* when he comes from his country become a *man* to an *uchelwr*, and from him go to another, and he proceed, and his son after him, and his grandson, and his great-grandson, and his *goresgynydd*, from one *uchelwr* to another, without settling in any place more than another, let them be under the privilege of *alltuds* so long as they shall be thus without settling.'<sup>2</sup>

These passages make no special mention of any separate location on land. They may be of later date than the Codes. But the following passage from the Venedotian Code deals directly with the case of *alltuds* located on land, and it shows that they were dealt with on the same tribal principles.

It explains the acquisition by the *alltud* or his descendants of the privilege of permanent occupation

<sup>1</sup> ii. p. 77.

<sup>2</sup> ii. p. 86 (middle 14th century).

CHAP. V. of land, if they shall have occupied the same land under an *uchelwr* till the fourth generation. And it also explains that at the same moment in which the fourth man becomes a *priodawr*, he also becomes *subject to the proprietorship of the uchelwr*, and thenceforth practically *adscriptus glebæ*.

'And as the alltuds of the King become *priodorion* in the fourth man after they shall have been placed on the King's waste, so also the alltuds of the uchelwrs become *priodorion* in the fourth man if they have occupied the same land under them for so long a time, and from thenceforth they are not to go from the uchelwrs, for they are *priodorion* under them, and they are not to take their propriety, one from the land from whence they originate, and another here.

'After they are become *priodorion*, their tyddyns on the land, and land to them also they are to have, and their land, excepting such, to be arable among them.'<sup>1</sup>

It is further added :—

'If the alltuds will go away from their lords *before* they become *priodorion*, they are to leave half their goods to them.'

thus confirming the point of their freedom to move as they pleased till the fourth generation.

These  
strangers  
acquire  
ultimately  
rights of  
inherit-  
ance.

Whether the first passage quoted might apply or not to strangers placed in *taeoq-trefs* of 'register land,' it is clear that the last quoted passage deals with quite another class, *i.e.* with immigrants of a much higher position. These immigrants are strangers in blood. They are placed on the waste of a prince or an *uchelwr* apparently in groups, each with his separate *tyddyn*, and a few erwes in croft around it occupied in severalty, and with other land held in common by the group which was to be arable among them cultivated by the co-aration of their common plough-teams. The great-grandchildren of

<sup>1</sup> *Venedotian Code*, i. p. 183.

<sup>2</sup> *Ibid.*

the original *aillts* become *priodorion*, and are distinguished from *taeogs* holding in *trefgevery*. CHAP. V.

But it must not be imagined that in becoming proprietors they also became Cymric tribesmen. Far from it. It is true that the word *priodaur* is applied to them as it is to tribesmen, but instead of being, like the tribesmen, proprietors of tribal rights, they become proprietors on what in the Extents is called *terra nativa*. The fact seems to be that at the moment when, from unbroken residence for four generations, recognition of the rights of kindred was at last conceded, instead of its establishing kinship to the tribe and making them Cymry, it confirmed their subordinate position and deprived them of their freedom of departure from the land for ever.

Their kindreds are recognised but they do not become tribesmen. They are on *terra nativa*, and they are *adscripti glebæ*.

This process of final recognition of kindred in the families of strangers is thus strictly consistent with tribal policy.

It must not be confused with the exceptional bridges across the gulf between tribesmen and non-tribesmen allowed in South Wales.

The families of these favoured strangers, whose rights of kindred were recognised, remained permanently non-tribesmen, and it is interesting to observe that notwithstanding this the tribal rules as to grades of kinship were recognised as applying to them. At the fourth generation the recognition of kindred began, and the descendant of the original *alltud* became an *alltud* of a kindred. But the kindred was not a perfect one till the '*alltud* of a kindred' had himself great-grandchildren.

They become entitled to a *raith*, or the protection of the oaths their kinsmen.

'If there be an *alltud* of a kindred he is entitled to a *raith* as upon a Cymro. An *alltud* of a kindred is an *alltud* whose parents

CHAP. V.  

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have been in Cymru until there have arisen brothers, cousins, second cousins and third cousins, and nephews to each of those.

'They are not thenceforth to go to the country from whence they originated, because they are a kindred; and there is no person of a kindred who is not entitled to have a *raith* adjudged to him, and that number of persons form a kindred; and there is no one who has not been primarily an advenient man; and all ultimately become proprietors and form kindreds if they continue in Cymru until the fourth descent.'<sup>1</sup>

This passage brings into view another consequence of the recognition of kindred in the case of *aillts*—another point in which the tribal system was consistent with itself.

One of the rights of the innate Cymro was protection by *raith* of his kindred—the right to call upon his kindred to protect him by their oath.

So long as the *aillt* was without recognition of kindred his oath was not recognised as of any value, because he had no kindred who could swear for him.

'Alltuds can be sold by their lord and given by law, and amends are not to be made for them if they be unlawfully killed, because they have no kindred who can demand it.'<sup>2</sup>

They had, indeed, a *worth* or *galanas*, but the lord alone could claim it. But so soon as they attained the privilege of kindred, their kindred could claim it, and the oaths or *raith* of a kindred had to be recognised.

And the want of numbers of kinsmen was met artificially.

There is a passage which seems to meet the difficulty of want of numbers in the *alltud's* newly-acquired kindred. He was still not a Cymro, and he had no right to call upon any but his kindred to be compurgators with him.

What, then, was he to do if in any case more

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<sup>1</sup> ii. p. 95.
<sup>2</sup> ii. p. 403.



oaths were required than he had kinsmen to swear for him? This was a difficulty which had to be met. And it seems to have been met by a kind of legal fiction.

CHAP. V.

‘There is to be no rejection of the *raith* of an *alltud* when a *raith* of the country does not pertain to him, although persons shall not swear along with him; for let him give his own oath repeatedly for so many persons as ought to swear along with him if he were of a kindred.’<sup>1</sup>

Thus it appears that the tribal law recognised not only kindred, but also the consequence of kindred, in the case of these *ailtys* and *alltuds*, who, through residence for four generations on a lord’s land, had become *adscripti glebæ*. But it also appears that the recognition of kindred among themselves, instead of making them Cymry, left them in such a legal position as to justify the Norman lawyers and surveyors calling them *nativi*, although, like the tribesmen, they were allowed to form *gwelys* instead of living under the normal tenure of the nature of *trefgevery*.

This explains how we come to find in the Extents of Anglesey, Carnarvon, Merioneth, and Denbigh, *nativi* living in *weles* like the free tribesmen. Occasionally in the Record of Carnarvon groups of *nativi*, instead of holding in *trefgevery*, are spoken of as holding by a tenure of the nature of *treveloge*—i.e. in *weles* with the rights of inheritance which follow the recognition of kindred.<sup>2</sup>

The *weles*  
of *nativi*  
in the  
surveys.

In the Denbigh Extent the prevalence of *weles* of *nativi* is very general. And this is entirely consistent with the Venedotian Code under which, whilst rights of kindred were recognised at the

<sup>1</sup> i. p. 513.

<sup>2</sup> Record of Carnarvon, p. 2.  
*Bodscathlan*. ‘Eadem villa est de

natura de Troweloge, et sunt in  
eadem villa duo Wele nativa, &c.’

CHAP. V. fourth generation, no bridge was allowed across the gulf which separated the stranger from the Cymro, except in the case of officials of the Court who were enfranchised by reason of their office.

Enfranchisement of *wales* of *nativi* after the conquest. It was not, apparently, till after the conquest that any general enfranchisement took place. And when it did take place the following example shows that it took the form of enfranchisement of the whole *wale* of *nativi*, and not of individuals only.

In the case of this example of a *gwely* of *nativi* it is curious to notice that they are still described as holding 'under the condition of trefgyvery.'

Example of the enfranchisement of a *wale*.

'This indenture, made between the venerable Father, Lord John, by grace of God, Bishop of St. Asaph, and the Dean and Chapter of St. Asaph, of the one part, and the *proprietarii et coheredes* of that *lectum* called *Gwely Gwarthhoet*, in the Villa of Bryngwyn, of the other part, *witnesseth* that whereas the aforesaid *proprietarii et coheredes* have ever before this time been called *nativi* and have held their lands and tenements there under the condition of *Trefgyfrif*, the aforesaid venerable Father, the Dean and Chapter, for themselves and their successors, at the entreaty of the aforesaid *proprietarii et coheredes*, have liberated both them and their heirs and their lands and tenements from that condition henceforth, and have exonerated them for ever, and have made them in all things of the same condition as the *proprietarii et coheredes* of that *lectum* called *Gwely Ithelwr* being in the same villa, so that the aforesaid *proprietarii et coheredes* of the aforesaid *lectum* called *Gwely Gwarthhoet*, and their heirs in future for ever shall pay to the lord . . . marks of annual rent on the Feast of the Apostles Philip and James for having this concession, whereas before they have been wont to pay five shillings of this rent on the feast aforesaid. In witness whereof the aforesaid parties have respectively placed their seals to this Indenture with these witnesses. Robert ap Gruffud, at that time Raglot of the Lord Bishop, Lewelyn ap Madoc Loyt, then steward of the same; Eden Moel ap Bleth Duy, then Ringildre at the same place; Eynon ap Ken ap Bleth . . . and many others.

'Given at St. Asaph on the Lord's Day next after the Feast of St. Michael the Archangel, A.D. 1355.'

<sup>1</sup> For the Latin of this document, which is in the possession of Colonel Howard, of Wygfair, see Appendix E.

## II. THE LINK OF FOSTERAGE BETWEEN TRIBESMEN AND NON-TRIBESMEN.

That the custom of placing strangers upon the waste until their successors became proprietors in the fourth man was one common to all three of the Welsh divisions is clear from the following statements of the Codes. They are useful, also, in showing how the Venedotian *uchelwr* and his *aillt* corresponded with the Dimetian and Gwentian *breyr* and his *taeog*. They further show that not only was it a common thing for *aillts* and *taeogs* to be placed upon waste land, and to become proprietors, but also that where such was the case *uchelwrs* or *breyrs* placed their sons with them to foster.

CHAP. V.

The chiefs and *uchelwrs* place their sons with *aillts* to foster.

i. p. 195. <i>Venedotian Code.</i>	i. p. 543. <i>Dimetian.</i>	i. p. 767. <i>Gwentian.</i>
If an <i>uchelwr</i> place his son to be reared with an <i>aillt</i> of a lord, by the permission or sufferance of the lord, for a year and a day, that son is to have a son's share of the <i>aillt</i> 's land, and, ultimately, of his property.	If the <i>taeog</i> of the King take the son of a <i>breyr</i> to foster ( <i>ar vaeth</i> ), with the King's permission, such a foster son is to participate in the inheritance of the <i>taeog</i> , like one of his own sons. —Dewi of Brevi.	If a <i>taeog</i> take the son of a <i>breyr</i> to foster, with the permission of the lord, such a son is to participate in the patrimony of the <i>taeog</i> , like one of his own sons.

These facts, taken together, are additional proof of the anxiety to secure the loyalty of the best class of strangers in blood. In the case of these favoured strangers not only was intermarriage with innate *Cymraeses* allowed in South Wales with consent of the kindreds, and not only were they supplied with land from the waste, and allowed to become proprietors in the fourth man, but further the sons of their lords

Importance of fosterage under the tribal system.

CHAP. V. were placed with them to be fostered, and thereby as foster-sons to share with their foster-brothers in the foster-father's inheritance if he had attained to the position of a proprietor.

Giraldus Cambrensis complains that the tie of friendship between foster-brothers was often stronger than the tie of natural kinship between brothers. It was thus that fosterage became so important an incident in the tribal system in Celtic as well as in other countries. It was one of the several means used under the tribal system for the purpose of tying strangers as tightly as possible to the tribe, quite consistently with the tribal policy of keeping the class of strangers in blood as loosely organised as possible *inter se*.

### III. FURTHER EVIDENCE FROM 'CELTIC SCOTLAND.'

Various  
kinds of  
*nativi* in  
Scotland.

The resemblance between ancient Celtic custom in Wales and in Scotland, as regards strangers in blood and the stages and methods by which something like serfdom grew out of it, is too marked to be passed by without reference here.

In Celtic Scotland, as in Wales, there were so-called *nativi* or *bondmen* of various kinds and different origin.

There is a remarkable passage in the fragments of laws printed under the heading *Quoniam attachiamenta—De brevi de nativis*,<sup>1</sup> which may be translated as follows:—

'There are different kinds of *nativi* or bond-men.

'For some are *nativi. de avo et proavo*, which is vulgarly

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<sup>1</sup> Acts of Parliament of Scotland, i. p. 655 (red paging), 291 (black do.).

called *de evo et trevo*, whom he (the lord) will claim to be his *nativi* naturally, by beginning to narrate their ancestors, if their names are known, to wit, of his *great-grandfather, grandfather, and father*, who are convicted by his saying that they all are his *nativi* in such and such a villa of his, and in a certain place within the said villa on servile land, and that they rendered and did to him and his ancestors servile service for many days and years, and this "*nativitas*," or bondage, can be proved through the parents of the convicted one, if they are alive, or *per bonam assisam*.

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*Nativi*  
whose  
great-  
grand-  
fathers  
were so.

'Likewise, there is another kind of bondage, similar to this, where some stranger shall have taken some servile land from some lord doing servile service for the same land, and if he die on the same land, and his son likewise, and afterwards *his* son shall have lived and died on the same land, then all his posterity [*i.e.* his great-grandsons] shall be at the fourth grade altogether in servile condition to his lord, and his whole posterity can be proved in the same way.

Settle-  
ment on  
servile  
land for  
four gene-  
rations  
makes  
posterity  
*nativi*.

'There is a third kind of *nativitas*, or bondage, where some freeman, *pro dominio habendo vel manutenencia* [*i.e.* for protection or maintenance] from some magnate, gives himself up to that lord as his *nativus* or *bondman* in his court by [the tonsure of] the front hair of his head (*per crines anteriores capitis sui*).'

Freemen  
become  
*nativi* by  
tonsure.

It is not necessary to do more than point out how remarkably this passage confirms the Welsh evidence that under Celtic custom occupation by strangers in blood of land under a lord for four generations made the great-grandchildren of strangers, who up to that time had been free to leave as they liked, into a family whose posterity were ever after *adscripti glebæ*; and secondly, how the hereditary *tæog* or *nativus* is distinguished from the new comer who by tonsure in open court became the *nativus* of his lord, and so literally came within the meaning of the Welsh word *aillt*, or 'tonsured person.' It also is interesting to observe how this kind of tonsure is clearly defined as the ancient Celtic tonsure from ear to ear—*per crines anteriores capitis*

CHAP. V. *sui*—and distinguished from the Roman ecclesiastical tonsure for which the Welsh Codes have another name, viz. *coron*, in allusion to the tonsure of the crown of the head.

These distinctions are of Celtic custom,

These Celtic and tribal touches in what otherwise might be regarded as feudal definitions of serfdom seem to suggest connecting links between tribal and feudal custom.

Mr. Skene, in his chapter on 'The Tribe in Scotland,' remarks with reference to the passages above quoted as follows :—

'These definitions of the different kinds of *nativi* or bondmen may, no doubt, apply to a later period, and be more or less connected with feudal forms, but we may notwithstanding infer that they preserve the characteristics of the servile class in Celtic times ; for although the upper classes may in the Lowland districts have been superseded by Saxon or Norman proprietors holding their lands in feudal tenure, the servile occupiers of the soil, of Celtic race, who were attached to the land, would remain and become the villeins of the feudal lord ; and so we find that wherever they appear in the Chartularies they possess Celtic names.'<sup>1</sup>

i.e. custom of ancient Cumbria.

Thus the evidence of the transition from tribal to feudal forms in this respect comes from the two extreme ends, as it were of the ancient *Cumbria*, and it is not the less interesting on that account.

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<sup>1</sup> Skene's *Celtic Scotland*, vol. iii. pp. 221, 222.



IV. THE RECEPTION INTO THE TRIBE OF STRANGERS IN SOUTH WALES.

It has been shown that the recognition of kindred in the case of strangers in blood after residence for four generations on the land of a chieftain or *uchelwr*, so far from making them free tribesmen, tied them all the more permanently to the land, so that they became *adscripti glebæ*, or *nativi*.

CHAP. V.  
Strangers  
in blood  
became  
*adscripti*  
*glebæ*.

This applied, according to the evidence of Codes and traditions, both in the northern Cumbria, from which Wales had long been severed, and in Wales itself.

In South Wales alone the rule was subject to carefully guarded exceptions.

Excep-  
tion in  
South  
Wales.

The fact has several times been alluded to that in South Wales the attainment of the position of a free tribesman was possible by residence in Cymru for nine generations, and could be hastened by repeated intermarriages with 'innate Cymraeses.'

It may be worth while, before passing from the subject of strangers in blood, to quote one more passage from the Welsh Laws describing this process and having particular regard to the rights to which the stranger attained on becoming a tribesman.<sup>1</sup>

Where  
it was  
possible  
for stran-  
gers to  
become  
tribesmen.

'This is the mode of regulating those marriages—to wit, the son of an *aillt*, being a sworn man to the lord of the territory who shall marry an innate Cymraes with the consent of her kindred, is, by that marriage, in the privilege of the second degree of kin and descent; to their children attaches the privilege of the third degree; and one of those children, by intermarrying with a Cymraes of legitimate blood, assumes the fourth degree; a son by that marriage stands in the privilege of the fifth degree, and he is the grandchild of the original *aillt*<sup>2</sup>; and that son, by inter-

The pro-  
cess by  
inter-  
marriages.

<sup>1</sup> *Welsh Laws*, ii. p. 505-6.

<sup>2</sup> *i.e.* the *aillt* who first marries a Cymraes.

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marrying with an innate Cymraes, arises to the privilege of the sixth degree of kin, and a son by that marriage or a great-grandson of the original *aillt* is of the seventh degree, and by intermarrying with an innate Cymraes attains to the eighth degree under the privilege of his wife, for it is the privilege of every innate Cymraes to advance a degree for her *aillt* husband with whom she shall intermarry; and the son of this great-grandson by such marriage attains to the privilege of the ninth descent; and therefore he is called a seisor (*goresgynydd*).'

What did the stranger attain to on becoming a tribesman?

It is important to notice why he is so called, and what it is that he attains to:—

'For he seizes (*goresgyn*) his land (*tir*) or his fruition of five free *erws* and his *cywarwys* and privilege of chief of kindred and every other social right due to an innate Cymro.'

He got his *cywarwys* and became chief of a new kindred.

That is to say, he becomes a *priodawr*, or tribesman, with right to location upon land and a *cywarwys*. Further, as he begins a new kindred, so also he becomes its *Chief of Kindred*.

'And he becomes the stock of a kindred, or he stands in the privilege of chief of kindred to his progeny, and likewise to his seniors; for such of them as may be living, as father or grandfather or great-grandfather, and not further, obtain in their seisor the privilege of innate Cymry. And he is not in law called the son of his father in suits for land, but his seisor; and he is a seisor to his grandfather and also a seisor to his great-grandfather and a seisor to his uncles, and his cousins, and his second cousins, when they, one or other, shall descend from legitimate marriages.

'And the seisor becomes chief of kindred to them all after arriving at the full age of manhood; and every one of them is a man and kin (*gwr a char*) to him, and his word is paramount over them one and all . . .'

It would seem, however, that though in this sense the new tribesman ennobled his ancestors and relations so that their blood relationship to him could be recognised, yet they do not thereby all at once become tribesmen with a right to location on land and *cywarwys* as he has done.

‘Although they approach the kindred of the seisor and possess their privileges free under the protection and privilege of their chief of kindred, they obtain not their lands (*ni chafant eu tirodd*) except those who individually attain the degree or privilege of the ninth descent—that is, of seisor (*goresgynedd*).’

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—

There seems to be in these statements confirmation of the facts before alluded to as characteristic of the structure of the Cymric tribal society, not only as regards the tenacity with which the tribal rules of kinship were carried out and applied to the entrance of strangers into the tribe, but also as regards the character of the normal right of the tribesman. The normal right, whether of the *innate boneddig* born into the tribe, or of the stranger in blood on becoming a tribesman, was not an equal share in certain tribe land, but the right of maintenance—the fruition of five free erwys and whatever else was included in his *cyrarwys*.



## CHAPTER VI.

### *CHIEFTAINSHIP IN THE TRIBE.*

#### I. THE GRADES OF CHIEFTAINSHIP.

CHAP. VI. THE fact that the tribe was complex, that it contained  
— besides the kindreds of tribesmen various classes of strangers in blood, combined with the fact of the existence of territorial lordships, naturally gave a dual character to the matter of chieftainship.

From the strictly tribal point of view, the principle of blood relationship might work itself out simply enough.

Tribal  
grada-  
tions of  
chieftain-  
ship.

Beginning with the chief of household, who was the head of a patriarchal family of kin within the fourth degree of descent, it was a perfectly natural tribal step upwards to the chief of kindred, under whose rule the many households included within the kinship to the ninth degree were bound together into an organised kindred. It was but another perfectly natural step to bind the several kindreds together under the higher chieftain of the larger kindred of the tribe.

But, side by side with this strictly tribal view of the gradations of chieftainship, the Welsh Codes show that there had grown up what, from another point

of view, look like similar gradations of territorial lordship. The tribal system had evidently found room for the growing power and jurisdiction of a hierarchy of territorial chieftains, very nearly resembling feudal lords, holding courts with legal jurisdiction, and possessed of landed estates in Norman eyes not to be distinguished from manors, on which were settled various classes of tenants which, to Norman eyes, seemed more or less like the different grades of *villani* on English manors. Some of them, as we have seen, were *ailfts* and *taeogs*, living in 'registered' or *taeog tref's*; whilst others were specially located on the lord's waste and growing up into kindreds with or without tribal rights.

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Grada-  
tions of  
territorial  
lordships.

Thus it would be easy, using words with a conventional meaning, to describe the two principles or influences working side by side in later tribal society (and perhaps from the first) as *tribal* and *feudal*.

But by doing so some danger might be run of falling into the error of begging the question at issue. The real question is whether these so-called feudal tendencies were the result of outside feudal influences upon the tribal system, or whether what we call the feudal system in Western Europe may not, itself, turn out to have been in part the result of tendencies engrained in the very nature of tribal society and thus underlying the conditions out of which feudalism grew.

These not  
neces-  
sarily of  
feudal  
origin.

Recurring to the condition of things described in the Codes, there seems in one sense to have been quite a hierarchy of chieftains.

There was the *brenhin*, or King, of Aberffraw, whose chieftainship extended over all Cymru. But,

The  
*brenhin*.

CHAP. VI. under the Codes, Gwent and Dimetia each had its *brenhin*, subordinate, however, to the *brenhin* of Aberffraw. And each cantref or cymwd had also its chieftain who held courts and had legal jurisdiction of some kind among *uchelwrs* and *breyrs* who, themselves, were heads of kindreds or households, and in some sense petty chieftains with the privilege attached to proprietorship of land.

All this looks at first sight very territorial. And it also was ancient. For

‘When Howel the Good, *brenhin* of Cymru, modified the laws of Cymru, he permitted various privileges to various persons in his kingdom, . . . and likewise he permitted every chief (*pennaeth*) to whom there might belong a cymwd, or cantref, or more, to hold a daily royal court of privileged officers, in number as he should deem proper, in a similar manner to himself, and privilege to hold a royal court of pleas in his country among his *uchelwrs*. . . . And he permitted every *uchelwr* to hold his own land according to its privilege, and to rule his bondmen according to conditional bondage in South Wales, and perpetual bondage in Gwynedd.’<sup>1</sup>

He reserved to himself, however, all suits pertaining to his crown as *brenhin* and to his relations (*aelodeu*)—i.e. members of his royal family.<sup>2</sup>

The words used in various passages in the Codes for the gradations of chieftainship are instructive and indicative of tribal origin.

Sometime  
*twisech*  
used for  
*brenhin*.

In the preface to the Venedotian Code, Howel the Good is in some of the MSS. called the *twysauc* (i.e. *twisech*) of all Cymru; and it goes on to say that he summoned six men from each cymwd in his kingdom (*tehuysokaet*). Very shortly afterwards it is stated that ‘the *saraad* of the King (*brenhin*) of Aberffraw is

<sup>1</sup> *Ancient Laws of Wales*, ii. p. 365.

<sup>2</sup> *Id.* p. 365, d. 37.



to be paid thus: a hundred cows for each cantref in his dominion (*argluydyaet*).<sup>1</sup>

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In the last passage the *brenhin* has authority over an *argluydyaet*, the words king and lord being practically interchanged. In the first passage the king or *tewysauc* (*toisech*) has authority over a *tehuysokaet*. These terms, in their Gaelic form, were used in Ireland and went back, according to the 'Annals of the Four Masters,' to early Irish tribal tradition; for it was the mythic *Ollamh Fodla* (who flourished, it is said, twelve centuries B.C.) who appointed a *toisech* over every *tuath* in Ireland.<sup>2</sup>

And  
some-  
times  
*argluyd*,

In the preface to the Dimetian Code the word used for the prince is *brenhin*, and in one MS. *tywysauc*, and his kingdom is called a *teyrnnas* (the same word as the Irish *tigernas*), the dominion of a *teyrn* or *tigerna*, or house-lord. In a further clause in the same Code, Howel is said to be accompanied by the *teyrnedd* or *tigerns* of Cymru in his visit to Rome, thus making a distinction between the *brenhin* or head king and the *tigerns* or subordinate kings.<sup>3</sup>

and  
some-  
times  
*tigern*.

In another passage of less authority, dealing with the federate country of all Cymru, the same distinction is made between the head king or *brenhin penraith* of all Cymru and the subordinate *tywysawgs* or *toisechs* under him,<sup>4</sup> who, however, were themselves paramount in their own territories. And this *brenhin penraith* is said to be the *hynav* (*eldest*,<sup>5</sup> *most ancient*,

<sup>1</sup> i. pp. 3-7.

<sup>2</sup> Skene's *Celtic Scotland*, iii. p. 156. The word *Toisech* occurs also in the entries in the margin of the 'Book of Deer,' and means 'first man,' or 'head man.' See

Windisch 'Wörterbuch,' sub voce *Tussech*.

<sup>3</sup> *Ancient Laws of Wales*, i. p. 338.

<sup>4</sup> ii. p. 502.

<sup>5</sup> Pugh.

CHAP. VI. or ancestor), i.e. the head of the royal or ruling family.

The distinction between the head chieftainship of Aberffraw and the sub-chieftains of the other divisions is maintained in the same way but with different words in another passage: <sup>1</sup>

Under  
chieftains  
macti-  
gers or  
iarlls.

‘Three *mechdeyrn* rule all the *gwladychu* of Cymru, the *brenin* of Aberffraw, and the *arglwydd* of Dinefwr (in Dimetia), and the *arglwydd* of Mathrafal (in Powys).’

Here again the chief of Aberffraw alone is *brenhin*.

In the next sentence all these are called *teyrn*, and their *teyrnas* is said to be thus divided into three parts (*rhan*), but Aberffraw is said to have supremacy over the other two. ‘And there are three *yeirll* (*iarlls*) <sup>2</sup> under it (Aberffraw), viz. of Caerllion (Gwent), of Dinefwr (Dimetia), and of Mathrafal (Powys).’

Here the distinction is between the *brenhin* and the subordinate *iarlls*. And there is another passage which states that when, according to the legend, *Maelgwn* became supreme king (*brenhin pennaf*) with Aberffraw for his principal court, the status of the lords of Powys, Dimetia, and Gwent became that of under-chieftains or *iarlls*.<sup>3</sup>

Why, then, it may be asked, are all the chieftains, including Aberffraw, called in the passage above quoted *mechdeyrn*? The word is translated *vicegerent*, and in its etymology it betrays again a tribal source. Like the Latin *dominus*, the word *tigerna* means the head of the house. And whether the word *mechdeyrn*

<sup>1</sup> *Ancient Laws of Wales*, ii. p. 583.

<sup>2</sup> See ii. p. 51.

<sup>3</sup> ii. p. 51.

originally meant the sons of the 'tigerna' <sup>1</sup> or whether the prefix had another derivation than son; in either case the connection with the idea of the household is maintained. In Irish the word *oc-thigernd* means literally the *young tigers*, but it is used also for a *sub-tigern*. Both words suggest that the sub-chieftains were the younger members of the ruling family, of which the head king was the *hynaf* or elder. As in older days the *brenhin* of Aberffraw was in a sense a subordinate king paying tribute to the king of *Lloegyr*, from this point of view he was a *mechdeyrn*.

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Were the  
macti-  
gers  
younger  
sons of  
chief-  
tains?

Another passage states that:—

'Three *mechdeyrn* dues arise from all Cymry. To Aberffraw from the other two: (1) from Dinevwr four *tunell* of honey, each containing four *mu*, two *grenneit* in each *mu*, each *grenn* a load (llwyth) for two men on a pole; flour from Gwynva (Powys) in the same manner.

'Three score and three pounds the King of Aberffraw should pay to the King (*brenhin*) of Lloegyr; then he was called King of London, for there were many kings (*brenhinedd*) formerly in Lloegyr.'<sup>2</sup>

All this may be confused tradition, but Cæsar himself testified to the number of kings in Britain, so that there is every reason to believe that the tradition of a head chieftain, of whom the Welsh chieftains were under-chieftains, may not be devoid of truth.

<sup>1</sup> If Cymric, the prefix should be *map*. But the word *tigern* (*teyrn*) seems to be Goidelic as well as Cymric. See Gwentian Code, p. 626, *macuyeit* = youths; Dimetian Code, p. 349, *maccuyeit* = youths; Venedotian Code, p. 9, *macku* | *yuyet* = youths. And cf. *Vortigern* = *Gwr-theyrn*, which was both Goidelic and Cymric, and means probably the *supreme lord* = *Gor-tigern*.

<sup>2</sup> ii. p. 585.

## II. THE TRIBAL CHIEFTAINSHIP THAT OF A FAMILY.

## CHAP. VI.

In the Welsh Codes the tribal system of Wales is made throughout to turn upon the possession of Cymric blood, and Cymru in the time of the Codes had become to a great extent geographically identical with modern Wales.

Most of  
Wales  
originally  
*Goidelic*.

But Mr. Skene has shown that before the invasion of Cunedda and his sons the Cymric population was confined to the eastern part of Wales only. 'We find,' he writes, 'the seaboard of Wales on the west in the occupation of the Gwyddyl, or Gael, and the Cymry confined to the eastern part of Wales only and placed between them (*i.e.* the Gwyddyls) and the Saxons. A line drawn from Conway, on the north, to Swansea, on the south, would separate the two races of the Gwyddyl and the Cymry on the west and on the east. In North Wales the Cymry possessing Powys, with the Gwyddyl in Gwynedd, and Mona or Anglesey. In South Wales the Cymry possessing Gwent and Morganwg, with the Gwyddyl in Dyfed, and Brecknock occupied by the mysterious Brychan and his family.'<sup>1</sup>

The real  
Cumbria  
further  
North.

Mr. Skene shows, in fact, that, whilst Powys and the Severn Valley were ancient Cymric districts, the stronghold of the Cymry was the real Cumbria further north, viz. from the Dee and the Humber to the Firths of Forth and Clyde.<sup>2</sup>

Accordingly, when Cunedda and his sons in the

<sup>1</sup> *Four Ancient Books of Wales*, chap. iv.

Galloway. Skene's *Celtic Scotland*, vol. i. p. 238.

<sup>2</sup> With the exception of Pictish

fifth century came from the north with their tribal following of Cymry to drive out the Gwyddyls from Wales, and only succeeded in doing it after two or three generations of constant conflict, it does not seem likely that they should recognise them as of their own Cymric kindred just because both conquerors and conquered were Celtic in race. The Cymry were new comers, and conquered North Wales and Anglesey first, and it was not until the time of Cunedda's great-grandson Maelgwn that they became masters of South Wales also. Even then, as regards the old inhabitants, they were still a conquering tribe.

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Cunedda  
and his  
sons from  
the North.

There is a curious passage in the Venedotian Code which shows that the true Cymric land was in the north, even after the time of Maelgwn. Under the heading 'Privileges of Arvon' the following story is told:—

'Here *Elidyr* the Courteous, a man from the North, was slain, and after his death the men of the North came here to avenge him. The chiefs, their leaders, were Clydno Eiddin [of Edinburgh?], Nudd the Generous, son of Senyllt, Mordav the Generous, son of Servari, and Rydderch, the Generous, son of Tudwal Tudglyd [of Strathclyde?], and they came to Arvon, and because *Elidyr* was slain at Aber Mewydus, in Arvon, they burned Arvon as a further revenge. And then Run, son of Maelgwn, and the men of Gwynedd, assembled in arms, and proceeded to the banks of the Gweryd [Forth?] in the North, and there they were long disputing who should take the lead through the River Gweryd. Then Run sent a messenger to Gwynedd, to ascertain who were entitled to the lead, and some say that Maeldav the elder, the Lord of Penardd, adjudged it to the men of Arvon. Iorwerth, the son of Madog, on the authority of his own information, affirms that Idno the Aged assigned it to the men of the black-headed shafts. And thereupon the men of Arvon advanced in the van, and were valorous there, and Taliesin sang—

Behold from the ardency of their blades

With Run the reddener of armies,

The men of Arvon with their ruddy lances.

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And then, on account of the length of time they remained in arms, their wives slept with their bond-servants, and on that account Run granted them fourteen privileges. . . . And if there be who shall doubt one of these privileges, the community at Bangor and that of Beuno shall uphold them.' <sup>1</sup>

There can be little doubt that this story is connected with a disputed succession on the death of Maelgwn. Possibly the question in dispute may have been what Cymric family had the right to the head-chieftainship, and the expedition of Elidyr from the north may have been to claim it. He is said to have married the daughter of Maelgwn. Be this as it may, the story shows that the traditional connection was not then broken between the Cymry of Wales and the old tribal home further north from whence they had sprung.

Cunedda's  
invasion  
a tribal  
migration.

Speaking broadly then, this invasion of Cunedda and his sons was one of those tribal movements of which history is so full, in which tribes allied in blood when conquered are as a matter of course treated as strangers and made what Bede calls 'tributary to the conquering tribe.' The Saxons reduced conquered Teutonic tribes into *gafolgelders*, and these *gafolgelders* were probably very much what the Welsh Codes call *aillts* and *taeogs*.

That Cunedda came from the north, that his court may have been at Carlisle, that he may possibly have held office in the Roman army, that his force on the Roman Wall was 900 horse (*i.e.* a Roman legion), that he wore the gold belt which was the badge of the Roman Dux, and that some of his ancestors' names were Roman—all this is not in

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<sup>1</sup> *Ancient Laws of Wales*, i. p. 104-7.



the least inconsistent with his being the head-chieftain of Northern Cymric tribes.<sup>1</sup> The great German Hermann was nearly all this, and, no doubt, his Roman training was one secret of his power. Roman forces withdrawn, tribal instincts would rise again into prominence, and conquests would be made on tribal lines.<sup>2</sup>

CHAP. VI.  
Cunedda's  
Roman  
training.

The very phrase 'Cunedda and his sons' suggests that his chieftainship was a tribal one, and it is perfectly consistent with tribal rules that it should be that of a royal family rather than a merely personal or individual thing.

His chief-  
tainship  
that of a  
family.

It was also in accordance with tribal instincts that his sons should be sub-chieftains (*mechdeyrns*) and share in his kingdom, giving their names to the subordinate divisions of the conquered country ruled by them.

There are traces of this family or tribal character of the chieftainship as well in the legends of their history as in the succession to the head-chieftainship. Traces such as these are not without value where real history is wanting.

In the 'Life of St. Carannog,'<sup>3</sup> it is incidentally stated that Cunedda had several sons, that the first-born was *Tybiawn*, who died before Cunedda's raid into Wales. But it goes on to say that his brother *Meiriawn* divided the possessions of his father among his brethren.

Division  
of chief-  
tainship  
among  
sons.

<sup>1</sup> See Professor Rhys's *Celtic Britain*, p. 135.

<sup>2</sup> Nennius places the invasion of Cunedda 146 years before Mailcun (Maelgwn) reigned.

<sup>3</sup> *Lives of Cambro-British Saints* (Rees), pp. 100 and 400. The MS. from which it was transcribed is early 12th century.

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So in the 'Life of St. Cadoc,'<sup>1</sup> the sons of *Glywys*, a so-called *regulus* of part of Glamorganshire and Gwent, *natalico more* divided their father's kingdom between them, every one taking his special province, whilst we learn from another legend that *Gwynllyw* the eldest ruled over the whole as *princeps dominator*.<sup>2</sup>

Thus chieftainship in a tribe seems to have been the family possession of a *gwely*, like the 'tir gwely-awc' of the proprietary tribesmen.

Periodical  
choice  
of ruling  
family.

So again in the succession to the head-chieftainship, it would almost seem as though there were traces of recurring periods in the royal family history when a new choice had to be made, and the headship became settled in a single family chosen out from the others. This choice obviously involved the subordination of the other families.

Thus from among the descendants of Cunedda *Maelgwn* was chosen, and the placing of him in the chair made of birds' wings on the sea-shore, according to the legend recorded in the Welsh Laws, may well have been the form taken by the ceremony on his election to the headship of all Cymru.<sup>3</sup>

Maelgwn.

*Maelgwn's* accession was evidently an epoch in Welsh tribal history. He took up his residence at Aberffraw as *brenhin* of Venedotia. There were other ruling families in different districts, but the headship of Cymru remained thenceforth in his family alone.<sup>4</sup>

<sup>1</sup> *Id.* pp. 22 and 310.

*Id.* p. 146.

p. 51.

<sup>3</sup> *Ancient Laws of Wales*, ii.

<sup>4</sup> See Professor Rhys's *Celtic Britain*, p. 125 *et seq.*

He died, as already said, in the first visitation of the 'Yellow Death,' about A.D. 547, and was succeeded in the head-chieftainship ultimately by his great-grandson *Iago*, who again was a great leader, and fell in the Battle of Chester, A.D. 613.

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Lastly, *Iago's* great-grandson, *Cadwaladr*, after raising the hopes of the Cymry by his leadership, died, it is said, during the second visitation of the 'Yellow Death,' about A.D. 664-683.<sup>1</sup>

Cad-  
waladr.

So much for the traditional succession to the chieftainship in the family of Cunedda.

But, side by side with the Aberffraw line of Cymric chieftains, there seems to have been another of the same kind in Powys.

As already said, Powys was seemingly Cymric before the advent of Cunedda and his sons. And the royal family of *Catel-Tigern-Lug*, according to Nennius, dated back to the time of St. Germanus.<sup>2</sup> He and his nine sons, according to Nennius, were baptised by St. Germanus, and blessed in the words, 'A king shall not be wanting of thy seed for ever'; and Nennius adds, writing early in the eighth century:—

Ruling  
family of  
Powys.

'And, agreeably to the prediction of St. Germanus, he became a king, all his sons were kings, and from their offspring the whole country of Powys has been governed to this day.'

Thus legend and tradition alike testify to the tribal character of Welsh chieftainship as that of a ruling family, and not merely of a single person or leader.

<sup>1</sup> Professor Rhys's *Celtic Britain*, p. 128.

<sup>2</sup> Whether Zimmer is right in giving a late origin to this legend

or not does not much affect the force of it in this connection. *Nennius Vindictatus*, p. 72 *et seq.*

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The  
chief's  
household  
under the  
Codes.

In the constitution of the *brenhin's* household, as described in the Codes, the tribal character of the royal family was in part at least sustained.

It had its *penteulu*, or chief of household, like any other family, and he must be of the royal blood—a son or nephew. A mere *uchelwr* could not occupy the position, because he was not of the chieftain's kindred. The *brenhin* himself could not be chief of the household because he had another office. Nor could the *edling*, or designated successor of the *brenhin*. He had another office and a higher privilege, equal to that of the *brenhin*.<sup>1</sup>

His family  
all edlings  
till settled  
on land.

The family of royal privilege is said in the Codes to consist of sons, nephews, and first cousins. In a sense they all were *edlings*; <sup>2</sup> but they ceased to belong to it when they obtained separate possession of land for themselves. Their privilege became then that of their land.

‘When the edling dies he is to leave his horses and his dogs to the *brenhin*, for that is the only *ebediw* he is to render, and the reason why he ought to render no other is because he is a near relation (*aylaut*) to the *brenhin*. The near relations (*aylodeu*) of the *brenhin* are his sons, his nephews, and his first cousins. Some say that every one of these is an edling; others say that no one is an edling except that person to whom the *brenhin* shall give hope of succession and designation.

‘The edling and those whom we have above mentioned shall possess that privilege until they obtain land; after that, their privilege shall be identified with the privilege of the land they obtain, except they obtain land in villenage (*vyleyn dyr*, in another MS. *kaeth dir*). In that case the privilege of the land shall augment until it shall become free.’<sup>3</sup>

Hence the younger sons of the royal family, settled

<sup>1</sup> *Ancient Laws of Wales*  
i p. 13.

<sup>2</sup> i. p. 8.

<sup>3</sup> i. p. 10. See also p. 351.

upon land, would become eventually *breyrs* and *uchelwrs*. But such a son, placed at the head of the *llys* of a *cantref* or *cymwd*, became in some sense a territorial chief. As such, he held a royal court of privileged officers among the *uchelwrs* of his district. So it was in Howel's time,<sup>1</sup> and his legislation, as already mentioned, recognised these sub-chieftains.

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Hence it follows that the royal stock was from time to time, as it were, swarming off into new family stocks, or, to change the metaphor, overflowing into and swelling the number of Cymric proprietors of land. New kindreds, offshoots from the royal kindred, were from time to time taking their places side by side with the other kindreds of Cymru.

Descendants of chieftains become *uchelwrs* and merge in the tribe.

How many of the Cymric kindreds were descended from Cunedda and his sons, or others of his kindred who came with him to conquer Wales, or were sprung from the royal family of Powys, we cannot tell. But the centuries between Cunedda's chieftainship and Howel's afforded quite time enough for the Cymric stock in Wales to multiply without bringing into their tribe the conquered people of the land. A race which guarded its blood so keenly, which made the stranger family wait, unless hastened by inter-marriage, till the ninth degree of kindred was reached before its members were sufficiently naturalised to be admitted into fellowship and freedom—allowed to bear arms and to share in responsibility for crimes—was not likely to have admitted the conquered races wholesale into tribal union. The two visitations of the 'Yellow Death' probably thinned the population

<sup>1</sup> ii. p. 365.

CHAP. VI. and prepared the way for the new comers, and whether the older races of the land were Goidelic or Brython, they were most likely regarded as strangers in blood to the conquering tribesmen, and as such treated as *tæogs* or *aillts*.

The old inhabitants remain strangers in blood.

Thus whilst chieftainship in the tribe was the prerogative of a family rather than of a person, and the tie of blood-relationship bound together the head-chieftains and the sub-chieftains and the chiefs of kindreds and of households, and whilst the continuity of kindred so secured throughout the whole hierarchy of chieftains bound the whole body of tribesmen together by the tie of blood, the gulf remained as deep as ever between the tribesmen and the strangers in blood.

Lastly, if the Cymry came into Wales with Cunedda, or in the migration from the north connected by tradition with his name, then, unless it were in Powys, we must not look for evidence of the Cymric tribal system in Wales anywhere earlier than the coming of Cunedda, or in South Wales before Maelgwu's conquest, and the first visitation of the 'Yellow Death.'

It would be rash to regard this conclusion as other than provisional, till further light has been thrown upon the subject by Celtic scholars, but it has an important bearing upon the interpretation of the earlier evidence to which attention will hereafter be called, and which has to do with the contact in the sixth century between the Cymric conquerors of South Wales and the Christian Church.



III. THE CHIEFTAINSHIP IN ITS RELATION TO LAND.

The Extents of the so-called manor of Aberffraw have already familiarised the reader with the position, at the time of the conquest of North Wales, of the chieftain in relation, first to his so-called manor with its *maerdref*, its free officials of the court, and the hamlets of *nativi* holding in *trefgevery* and paying rents in produce, and, secondly, to the other hamlets of the *cantref*, whether occupied by *weles* of free tribesmen, paying food rents commuted into money, or by *nativi*, still for the most part paying rents in kind. But the family character of his land ownership was hidden, so to speak, under the shadow of the manorial aspect of his lordship.

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The later manorial position of the chieftain.

The originally family character of the chieftain's ownership is, however, apparent enough in the charters of donations made by chieftains in the twelfth century, to say nothing of the earlier evidence hereafter to be examined.

The family character of his ownership apparent in the twelfth century charters.

There must always be some doubt how far under the tribal system the land which was set apart for the chieftainship in each *cantref* or *cymwd*, and the food rents from the tribesmen or strangers in blood, were at the chieftain's disposal, and how far his family (*aelodeu*) had rights of maintenance out of them.

It might well be that in newly conquered districts the chieftain's power of disposal was exceptionally great, not only because his own power would be greatest after victory, but also because there would be freshly conquered lands which could be

CHAP. VI. allotted or disposed of without displacing any tribesmen.

Moreover, if the inhabitants of conquered regions were retained on the land as *aillts* and *taeogs*, and made tributary (according to tribal custom), it would be easy to transfer to a church or to a relative the tribute of a holding or district without disturbing anyone.

Further, even in ordinary times the chieftain's power as head of the tribe over unoccupied waste may always have been recognised. On the other hand, what in modern phrase is meant by transfer of the land itself, or transfer of the freehold, was probably an idea as foreign to the tribal system in its early stages as individual contrasted with family ownership. Transfer of the tribute and lordship of a district was probably far more in accordance with tribal conceptions. The tribal and family use of the land upon payment of customary food rents or tribute was, perhaps, at first, the nearest approach to ownership, and the transfer of the right to the tribute the nearest approach to alienation.

Consent  
of the  
chieftain's  
family  
needful  
to the  
validity  
of his  
donations.

In later times, as the lordship became more and more manorial, modern ideas crept in together with modern forms of conveyance. But even then there is incidental evidence in the charters giving effect to the grants to churches, made as late as the twelfth century, that the subject of the donations was not the individual and independent property of the chieftain making them. They show that his power of making the donation was limited. To make it valid his act required not, indeed, the consent and confirmation of any council or *witan*, but the consent

and confirmation of his family, as in other cases of CHAP. VI.  
 ‘*tir gwelyarwc.*’

Thus, in a charter of donation to the Abbey of Strata Florida, in Cardiganshire, ‘Resus, Prince of South Wales,’ calls himself *proprietaryus princeps*, and recites that he had built the abbey and made a donation of it and of land to its abbot in A.D. 1184, and yet it was necessary for his three sons to confirm the donation, thus, ‘together with him establishing it before many of his army, in the Church of St. Brigid at Raiadr.’ And further, ‘he and his sons and all his posterity’ joined in giving it the usual immunities.<sup>1</sup>

The  
donation  
to the  
Abbey of  
Strata  
Florida.

So again, to take an example from another district, the necessity of the concurrence of heirs in the disposition of property belonging to the families of chieftains is very obvious in the following case, notwithstanding the lateness of date and the use of ordinary Norman forms of conveyancing.

A certain Gruffydd of Dinas Bran (son of Madoc, the founder of the Abbey of *Valle Crucis*, and of Isota, daughter of Ithel, Prince of Gwent) had four sons, and died A.D. 1270.

Donation  
by a  
chieftain  
to his wife  
for her life  
of the  
*cymwd* of  
Maelor  
Saesneg

After his death, in 5 Ed. I., an inquisition was held to inquire into the legality of the seizure by Prince Llewelyn of certain lands held in dower by his widow.<sup>2</sup>

From the finding of the jury, it appears that Gruffydd, on his marriage with Emma, gave to her

<sup>1</sup> See Dugdale’s account of Strata Florida, *Monasticon*, v. p. 682.

<sup>2</sup> This inquisition and the charter cited in this case will be

found in Appendix D. I am indebted for this instance to the Hon Mrs. Bulkeley Owen, of Tedsmore Hall, Oswestry.

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With the  
consent  
of his  
heirs.

the whole *cymwd* (*patria*) of Maelor Saesneg (in Flintshire) for her life. The charter by which he did this shows that he did it with the assent and consent of his heirs (*assensu et consensu heredum meorum*). 'The *cymwd* is described as '*totam patriam que vocatur Maylorseysnec*,' and it contained several *villæ* or *villatæ*, just as the Denbigh Extent might lead us to expect. The deed was witnessed by Anianus, the Bishop of St. Asaph, the Abbot of Valle Crucis, the donor's four sons, and others.

Purchase  
from 'the  
heirs of  
Erbi-  
stock.'

Then, by another charter, the same Gruffydd, again 'with the assent and consent of his heirs,' made a similar grant to Emma, of the property which came to him from his deceased brother Hywel, part of which had been purchased 'from all the heirs of Herbestoc' (*de omnibus heredibus de Herbestoc*.<sup>1</sup>) And, lastly, the four sons confirm to their mother, by a separate charter, all the above-mentioned property, also in addition that which their grandmother Isolda had purchased with their grandfather's concurrence. The Jury, on inquisition made into these circumstances, swore that this dower was given in due form by Gruffydd, with the confirmation of his *heredes* after his death, and with the confirmation of Llewelyn, then Prince of Wales, who confirmed all the donations. And they said that the custom of Wales was that everyone at his own will could give to his wife his lands and tenements, before marriage or after, at his pleasure.

Declara-  
tion of  
the  
custom of  
Wales.

The prince, Llewelyn, had evicted the widow from this property, and the jury explained the reason of

<sup>1</sup> With regard to Erbistock see Palmer in the *Archæological Review*, March 1888.

his action, and stated that the custom of Wales was such that as often as anyone from fear of war, or on other occasion, leaves his land and retires from Wales to other parts, the lord has a right to seize that land as escheat to him, and deal with it at his pleasure.

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Strictly speaking, this case must not be taken as showing that under the tribal system dower was a recognised incident, but rather that the practice was sanctioned by later custom of a husband, with the consent of his family, giving his wife a life interest in some of his property.

The family character of these grants.

Again, it shows, no doubt, that chieftains in later times could and did purchase and dispose of property with family consent. The main provision made in this case was, however, far more of the character of a life interest in the tributes or dues of a lordship than a life interest in a modern landed estate. The grant embraced a whole *patria* or *cymwd*, and the Denbigh Extent has made it clear that within the *cymwd* there were under the tribal system numerous *weles* of tribesmen and of so-called *nativi*. In the case of Maelor Saesneg, it may not have been so, as the district of which it was a part had been, for a time at least, under Saxon rule, and during this period it may well have lost some of its tribal characteristics.

On the whole, it must be recognised that even under more strictly tribal conditions, with the consent of their family, chieftains could and did make donations to churches, as well as to their wives, and that these might be of two kinds:—

Two kinds of donations.

(1) The transfer of the tribute or food rent of land from the chieftain, and the support of his establishment, to a church, or a monastery, without changing

Of the tribute or food-rent.

CHAP. VI. its amount, so constituting the occupiers of that land, probably most often *aillts* or *taeogs*, thenceforth tenants of a church, or monastery, instead of tenants of the chieftain.

Of a  
definite  
area of  
land.

(2) The donation of a certain area of land, on which the church or monastery was built, freed from all secular payments or dues, showing that there was tribal land of some kind, cultivated or waste, allotted under tribal conditions to the chieftain or his family, or, possibly, *escheat* to him, which he, with the consent of his family, could dispose of to a church, or otherwise.<sup>1</sup>

#### IV. THE CHIEFTAIN'S FOOD-RENTS FROM FREE TRIBESMEN.

The question of the transfer or donation of land by chieftains is so closely connected with the food-rents from the land that it will be convenient at this stage of the inquiry to examine more closely into their character.

Food-  
rents com-  
muted  
into *tunc*.

In the Extents the food-rents of the free tribesmen were found to be commuted into definite money payments made under the name of *tunc*.

Accordingly in the Codes the customary unit of

<sup>1</sup> This conclusion, drawn from later charters, does not seem to be inconsistent with the Codes.

It is true that 'the Triads represent that the right of co-aration of the waste was a part of the *cyvarwys* of every tribesman, and that 'every wild and waste belongs to the country and kindred in common' (ii. p. 523). But this is not inconsistent with the full power of the *brenhin* to dis-

pose of the special portion of the waste in every *cymwd* allotted to him. According to the Codes it was the official duty of the *maer* and *canghellor* 'to keep the waste of the *brenhin* until he shall dispose of it' (i. pp. 490 and 673), and, according to the *Venedotian Code* (p. 190), these officers did not lose their right of service upon it even when it was disposed of.



*gwestra* is commuted into what is called the *tunc* pound. CHAP. VI.

There are indications that originally, before the commutation, the payment of food-rents was arranged in such a way as to supply the customary provision for so many 'nights' entertainments,' a practice of which the *firma unius noctis* of the Domesday Survey and other mediæval documents, was probably a survival.

The *gwestra* of the Codes commuted into the *tunc* pound.

The *firma unius noctis*.

It is obvious that Cymric chieftains, when on progress from one place to another, whether on military or hunting and hawking expeditions, needed both shelter and also provision for the nightly entertainment of themselves and their company.

The onus of making provision for their shelter fell, under the Codes, upon the *aillts* or non-tribesmen.

Provision of the chieftain's shelter when on progress to be made by the *aillts*.

The *brenhin's* hall consisted of six columns or poles, probably often newly felled trees, placed in parallel rows of three, and fastened together at the top to the roof-tree, thus forming a kind of nave. Then at some distance behind the poles low walls of stakes and wattle shut in the aisles. The roof was covered with branches and thatch, and there were wattle doors of entrance at the end. Along the aisles behind the poles were placed beds of rushes, called *gwelys*, and the footboards of the beds were used as seats in the daytime.<sup>1</sup> All houses put up in this way were alike, and each piece of timber had its customary value from the poles and the roof-tree down to the stakes and the wattle.<sup>2</sup>

Construction of the chieftain's hall.

<sup>1</sup> Giraldus Cambrensis, *Descr.* Camb. I. c. x.

<sup>2</sup> *Venedotian Code*, i. p. 293.

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The fire was in the middle between the central posts, and divided the upper portion, where sat the chief, the *edling*, and principal officers, from the lower and humbler end of the hall. The silentary stood by one of the central posts, and it was his duty to call attention by striking it with his staff.<sup>1</sup>

Such a hall as this was easily constructed and removed, and owed what fleeting grandeur it possessed to its curtains, and the weapons of the temporary inmates hung upon its sides.

At first sight the construction of buildings such as this for a few nights' shelter of the chieftain and his company might seem too onerous a customary obligation to be periodically imposed upon the chieftain's 'villeins.' But it is recorded in the Boldon Book that the *villani* of the Bishop of Durham had to furnish for his great hunts just such a hall in the forest, 60 feet long and 16 feet wide between the posts, together with a buttery, steward's room, chamber, privy, and chapel,<sup>2</sup> so that the following passage from the 'Venedotian Code' need not be surprising :—

'Nine houses which the villeins of the *brenhin* are to erect for him: a hall, a chamber, a buttery, a stable, a dog-house, a barn, an oven, a privy, and a dormitory.'<sup>3</sup>

This provision frequently wanted.

Whether these buildings were put up afresh for every royal visit, or were only repaired on occasion, we are not told. Possibly the *brenhin* may have required such provision at frequent intervals, for besides his hunting and hawking he seems very often to have called out the tribesmen to join his host in the mili-

<sup>1</sup> i. p. 11, and pp. 848-851.

<sup>2</sup> *Boldon Book*, p. 575.

<sup>3</sup> *Venedotian Code*, i. p. 79, and see *Dimetian Code* p. 487.

tary exercises which perhaps had succeeded to more strictly marauding expeditions of an earlier period. CHAP. VI.

‘The king (*brenhin*) is not to go with his host out of the country except once a year, but they are to attend the king in his own dominion whenever he shall please. The king is to have from every *villein-tref* a man, a horse, and an axe to form encampments, at his own cost.’<sup>1</sup> Military expeditions and exercises.

According to Giraldus Cambrensis, Welsh tribesmen were eager to join in warlike expeditions—*gens armis dedita tota*.<sup>2</sup> He represents not only the *uchelwrs* (*nobiles*), but all the people as eager to rush from the plough at the signal for war.

The tribesmen were free from having men or dogs quartered upon them except during the great progress of the *brenhin*'s household in winter.

‘Neither *maer* nor *canghellor* is to be imposed upon a free *maenol*, nor progress, nor *dovraeth*, nor youths (*mackbjeit*), nor anything (except as above) except the great progress of the household in the winter.’<sup>3</sup>

What, then, was this great progress of the household to which the tribesmen were subject? The progress of the household after Christmas.

‘The chief of the [*brenhin*'s] household is to have a progress assigned him by the king after separating from him at Christmas, himself and the household. The household is to consist of three parties: the elder party, the middle party, and the younger party; and alternately he is to be with each: and the party he is with is to choose its house. And so long as he shall be on that progress he is to have servants, a doorward and a cook, and servants of the table, and these are to have the skins of the animals which are slaughtered, and the cooks are to have the tallow, the fragments, and the entrails.’<sup>4</sup>

The rough character of these progresses, though restricted by the Codes, is apparent enough. The slaughter of animals for the night's entertainment,

<sup>1</sup> i. p. 79.    <sup>2</sup> *Desc. Camb.* c. viii.    <sup>3</sup> i. p. 191.    <sup>4</sup> *Venedotian Code*, i. pp. 16 and 190.

CHAP. VI. and the division among the followers of the skins, the tallow, and the entrails, are graphic features indeed. These progresses were, moreover, quite apart from the military and hunting or hawking expeditions of the *brenhin* himself, because when they were concluded the chief of the household was to return to him, and remain with him for the rest of the year.

The progress of the chieftain and his company.

The *brenhin*'s own progress was of another kind. He and his company were not quartered on the tribesmen, but, whilst his *aillts* had to provide him with his necessary buildings for shelter, it was the duty of the free tribesmen to contribute the food and mead for his entertainment.

The *gwestra* of the free tribesmen for his 'night's entertainment.'

This they did by the payment of the *gwestra* or food-rent. And, as before said, there are incidental indications that it was provided originally on the system of the 'night's entertainment.'

Amongst the curious Welsh phrases into which the number nine entered, one is recorded in the 'Welsh Laws'<sup>1</sup> which is significant in this connection—*Nab nos gbesty*—'the nine nights of the guest-house.'<sup>2</sup> Further, in the 'Dimetian Code' each *tref* providing its *gwestra* to the chieftain is 'to light the fire three nights and three days for him,'<sup>3</sup> suggesting at least that the *gwestras* were arranged so as to provide for periods of three nights at a time.

Again, the Venedotian food-rent, or *tunc* pound in lieu of it, was to be accompanied by the payment of 24*d.* of supper-silver for the 24 servants of 'every

<sup>1</sup> ii. p. 345.

<sup>2</sup> Translated in the Latin ver-

sion 'novem noctes hospitii,' ii. p. 874.

<sup>3</sup> i. p. 533.

feast at which mead was drunk,'<sup>1</sup> thus leading to the inference that the *tunc* pound of Venedotia was provision for one night's carousal of the *brenhin* and his company.

There is some obscurity in the Codes with regard to the method of clustering the households or homesteads of tribesmen into the groups from which the *gwestra*, or *tunc* pound in lieu of it, was due.

In the Venedotian Code<sup>2</sup> the *tyddyns* were grouped into *randirs*, the *randirs* into *garvels*, the *garvels* into *tref*s, and the *tref*s into *maenols*. And the *maenol* was the unit which paid the *gwestra*, or *tunc* pound. In South Wales the *gwestra*-paying group was the *tref*, and this was composed of four *randirs*, each of which contained 312 erwes of 'arable, pasture, and wood, and space for buildings on the twelve erwes.'<sup>3</sup>

Thus the *gwestra*-paying unit in North Wales seems at first sight to have been a certain number of *tyddyns*, whilst in South Wales it embraced a certain area of land. It is possible, however, that there may be some way of reconciling the two methods, for there are indications that in the description in the Venedotian Code the *tyddyn* is taken as a unit of land measurement. On the whole, however, it is better, perhaps, not to attempt at this point any further explanation than that the group of holdings called a *maenol* in Venedotia and a *tref* in South Wales was the *gwestra*-paying unit, bearing in mind also the fact, learned from the Denbigh Extent, that the *villatæ*, whatever they might be, were the fixed units, and that the *weles* of tribesmen were

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The arrangement in groups for payment of the *gwestra* or *tunc* pound.

<sup>1</sup> i. p. 23.

<sup>2</sup> i. p. 187.

<sup>3</sup> i. pp. 533 and 537.

CHAP. VI. easily moved, with their cattle and their internally complex tribal rights, from one district to another.

In what the *gwestva* consisted.

Passing, then, to the *gwestva*, or food-rent itself, in what did it consist?

In the Venedotian Code.

In the Venedotian Code the '*tunc* of a free *maenol*' is thus described:—

From every free *maenol* the *brenhin* is to have a vat (*keruyn*) of mead nine handbreadths in length diagonally.

If mead be not obtained, two of *bragot*; and if *bragot* be not obtained, four of ale (*gbrjw* = *cerevisia*).<sup>1</sup>

The vat of liquor was, therefore, a prominent feature in the *gwestva*, but other things also were included. A few clauses further on, the '*king's gwestva* from a free *maenol*' is more fully described, thus:—

The measure of the *brenhin's gwestva* in winter from a free *maenol*: that is to say:—

A horseload of the best flour that shall grow on the land.

The carcase of a cow or an ox.

A full vat (*keruyn*) of mead 9 handbreadths in its depth diagonally and as much in breadth (*sic*).

Seven thraves of oats of one band for provender.

A three-year-old swine.

A salted fitch of 3 fingerbreadths in thickness.

A vessel of butter 3 handbreadths in depth, not heaped, and 3 in breadth.

And if these cannot be obtained a pound is to be paid in lieu of them, and that is the *tunc* pound, and 24*d.* to the king's servants.

The statement is then repeated that if mead cannot be obtained two vats of *bragot* or four vats of ale are to be paid.

The *tunc* pound covered all, and it is further stated that it is to be reckoned as divided thus, viz.: 'Six score [pence] for bread, three score for liquor (*llyn*), and three score for *enllyn*.

<sup>1</sup> i. p. 197.



The *tunc* pound, therefore, contained twelve score, or 240 pence. And as in the Latin version a 'score of silver' is rendered as '*uncia argenti*,' it is clear that we have to deal with weights of silver instead of coin, and with the Gallic pound of 20 pennyweights to the ounce and 12 ounces to the pound. The equation, therefore, between the food-rent and the pound of silver may, after all, be founded on ancient custom.

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The *tunc* pound was the Gallic lb. of 240d. of silver.

In the Gwentian and Dimetian Codes the *tref* is the unit for payment of the *tunc* pound, and the *gwestra*, of which the latter was the equivalent, is described almost in the same words as in the Venedotian Code, leaving out some of the smaller items. It consisted of the horseload of wheat-flour, an ox, 7 thraves of oats, a vat (*gerbyn*) of honey, and 24 of silver.<sup>1</sup>

The *gwestra* of the Gwentian and Dimetian Codes.

When honey was wanting, two vats of *brayot* or four of beer were to be paid instead. And the vat, or *cerbyn*, is described in these words :—

'The height of the vat is to be nine handbreadths when measured diagonally from the further bottom groove to the hither rim. . . . And it ought to be sufficiently capacious for the *brenhin* and his elder to bathe therein.'<sup>2</sup>

There was also a summer *gwestra*, which was to consist of :—

a fat cow, a fat wether 3 years old, and a sow of 3 winters three fingers thick, and [it is added] 'the *trev* is to bring all these to the king, and to light a fire three nights and three days for him.'

In the Gwentian Code the summer *gwestra* is only obscurely alluded to, but in other points the

<sup>1</sup> *Dimetian Code*, i. p. 533 ; | <sup>2</sup> i. p. 532.  
*Gwentian Code*, i. p. 769. | <sup>3</sup> i. p. 533.

CHAP. VI. description in the Dimetian Code is closely followed, except that instead of the vat of honey the words used are 'what shall suffice for a vat of honey,' probably in both cases the meaning being as much honey as would brew into a vat of mead.

The  
cervin or  
vat of  
mead,  
bragot, or  
beer.

The vat (*keruyn* or *cervijn*) of mead, or, if mead were wanting, to be filled four times with beer (*gbrýw* or *cbrýf* = *cerevisia*), is of some interest. The word used throughout connects it not so much with mead as with the Gallic beverage beer. *Bragot* also seems to have been a Gallic drink. The word *bragot* (Irish, *brach*), in Latin *brace*, occurs constantly in connection with the food-rents of Brittany in the Redon Chartulary. It is mentioned by Pliny, and was used sometimes for malt and sometimes for the liquor brewed from it.<sup>1</sup>

This vat, by which all three beverages were measured for the *gwestva*, is always described in the Codes as nine handbreadths in its diagonal measure, following the traditional method of using the gauging-rod adopted by the professional gauger.

The method of measuring vessels in this way by their diagonal is a widely extended and ancient one. Thus, in the Icelandic *Gragas* the same method of measuring the size of a vessel is used.<sup>2</sup>

In the Latin version of the Dimetian Code the *dolium*, or vat, of mead is described as nine palms *in longo et in lato*,<sup>3</sup> but in the other Latin version the nine palms are to be *per obliquum a fundo usque ad*

<sup>1</sup> Cf. with the Greek *χόρμα*, and Irish *cuirm*, and Pliny's mention of the Spanish word *cerea*. And see Hehn's *Kulturpflanzen*, &c.

(Berlin, 1877), p. 132.

<sup>2</sup> *Gragas*, vol. i. p. 501; *Kaupa-balkr.* tit. lxxxv.

<sup>3</sup> ii. p. 783.

*summun*.<sup>1</sup> These may probably be taken as inexact translations from the Welsh, 'nine *handbreadths* diagonally measured.' CHAP. VI.

The handbreadth was a measure distinct from the palm, and, reckoning the width and height as equal, the contents of a round vessel with upright sides and with such a diagonal measurement would contain not much more or less than the Winchester quarter of 64 gallons (280 litres).

Thus, presumably, 64 gallons of mead or four times the amount of beer, together with the carcase of a cow or an ox, and a horse-load of flour, with bacon and butter added, was the *gwestva* contributed by the *maenol* in Venedotia and the *tref* in South Wales towards the nightly carousals of the chieftain and his company.

The normal retinue or company of the *brenhin* is described in the Venedotian Code as consisting of thirty-six horsemen—equivalent to *uchelwrs* or *equites*—*i.e.* of the twenty-four officials of the king and queen, and twelve *gwestais*, possibly *uchelwrs*, bringing the *gwestvas* from the twelve *gwestva*-paying *maenols* in the cantref; and there would be numerous hangers-on and dependents, including the twenty-four servants to whom supper silver was due.<sup>2</sup> The normal retinue or company of the chieftain.

How many nights' carousal were provided for by the twelve *gwestvas* from the cantref in which the chieftain was making his progress remains undisclosed.

<sup>1</sup> ii. p. 827.

<sup>2</sup> i. p. 23.

## V. THE CHIEFTAIN'S DUES FROM NON-TRIBESMEN.

## CHAP. VI

The main burden of the chieftain's progresses and maintenance was placed, no doubt, upon the shoulders of others than the free tribesmen.

The twelve *gwestvas* of free tribesmen from each cantref—six from each cymwd—were a substantial contribution to his maintenance, but it was supplemented by other provisions.

The  
*maertref*  
of the  
chief.

In the first place, according to the Venedotian Code, the *brenhin* is entitled in every cymwd to two *trefs*—one for his *maertref* and the other for his waste and summer pasture.<sup>1</sup>

These two *trefs* may be looked upon as constituting what in the Extents are described as the prince's manor in each cymwd. The obligations of the men of the *maertref* have already been alluded to in connection with the Manor of Aberffraw.<sup>2</sup>

Apart from this special provision for the chieftain, according to the Venedotian Code, the cymwd was to be arranged in twelve groups, or *maenols*.

Four  
*maenols*  
in each  
cymwd  
assigned  
to *aillts*.  
Their  
services.

Six of these, as we have seen, were *gwestra*-paying *maenols* of free tribesmen. Of the eight *maenols* left, two were set apart specially for the support of the *maer* and the *canghellor*. The remaining four were to be assigned to *aillts* to support dogs and horses and for the purposes of progress (*chylch*) and quarters (*dovraeth*).

The *maer* and *canghellor* were to make progress

<sup>1</sup> i. p. 187.

<sup>2</sup> The description in the Den-  
high Extent of the manor and

*maertref* of Dynrobyn in Ros  
Isdulas will be found in the  
Appendix.

in parties of four among the king's *aillts* twice in the year. And besides this:— CHAP. VI.

The *aillts* of the king (*brenkin*) are not to support him nor his household. . . . They are to furnish pack-horses to the king for the hosts, and they are to present the queen once every year with meat and drink, and they are to support the dogs, the huntsmen, the falconers, and the youths, all of them once every year.<sup>1</sup>

It has already been mentioned that the *aillts* had to put up the chieftain's buildings, and furnish horses and men, with hatchets, for making encampments on his military expeditions.

In addition to these obligations, according to the Venedotian Code, the bond *maenols* had to furnish yearly two *dawn-bwyds*, or food-gifts.

The  
*dawn-  
bwyds* or  
food-gifts  
of the  
non-  
tribesmen.

*In Winter.*

- A three-year-old swine.
- A vessel of butter 3 handbreadths in depth and three in breadth.
- A vat full of bragot nine handbreadths in depth diagonally.
- A thrave of oats of one band for provender.
- 26 loaves of the best bread grown on the land. . . .
- A man to kindle the fire in the hall that night, or 1*d.*

*In Summer.*

- A three-year-old wether.
- A dish of butter.
- 26 loaves.
- A cheese of one milking of all the cows in the *tref*.<sup>2</sup>

According to the Gwentian Code, the *dawn bwyds* were as under :

*Winter.*

- Vat of ale.
- A sow 3 fingers thick.
- A salted flitch.
- 60 loaves of bread. . . .
- 20 sheaves of oats.
- 1*d.* from every *randir* to the servants.

<sup>1</sup> *Ancient Laws of Wales*, i. p. 193.

<sup>2</sup> i. p. 199.

*Summer.*

## CHAP. VI.

Tub of butter 9 handbreadths in width and a handbreadth in thickness with the thumb standing.

Cheese of a meal's milk from all the *taeogs*, along with bread.<sup>1</sup>

According to the Dimetian Code, the amount of the *dawn-bwyds* was as under :

*Winter.*

A sow 3 fingers thick in her hams, &c. (or tub of butter).

A fitch of salted bacon.

60 loaves of wheaten bread (six of fine flour).

Vat full of bragot.

20 sheaves of oats and one band.

1*d.* for the servants.<sup>2</sup>

As to the summer *dawn-bwyd* there is some obscurity, but it did not differ much from that of the other Codes.

## VI. CORROBORATION OF THE CODES BY THE EXTENTS.

Evidence  
of the  
Extents.

It will be convenient in concluding this chapter to return once more from the Codes to the Extents, in order to test the reality and authenticity of the customary law recorded in the former by comparison with the facts found by the surveyors actually existing at the date of the latter.

It refers  
back to  
the period  
before the  
conquest.

The earliest Extent of Aberffraw afforded evidence describing sufficiently clearly the money payments of the free tenants and the rents in kind of the hamlets of *nativi*. And the result of the petition of the tenants of Penros proved both that the description given was of the condition of things in the time of the princes before the conquest of North

<sup>1</sup> i. p. 771.

<sup>2</sup> i. p. 535.



Wales, and also that the greatest care was taken to perpetuate the rents and services without alteration. CHAP. VI.

But we must go to the Denbigh Extent for an example of a villata which was still the geographical unit for payment of the food-rents of the free tribesmen commuted into the *tunc* pound.

If the reader will look back once again to the analysis of the villata of Prees given above at p. 38, he will see an example of a group of six so-called *progenies* or *weles* located together in a single villata, though by no means confined to that one locality. The *progenies* of Canon and Pythle ap Lauwarghe had several other locations. Their flocks and herds and dwellings were scattered here and there in places where they had rights of grazing. But at Prees they each had rights to the occupation of an undivided sixth part of the villata. And as this villata was a geographical unit from which a *tunc* pound was due, they had each to pay their sixth part of the pound—i.e. 3s. 4d.

The unit for payment of the *tunc* pound in the Denbigh Extent.

They were not paying the exact amount at the date of the Extent because there had been escheats and forfeitures. Instead of the full *tunc* pound the tenants of Prees at the date of the Extent were paying only 9s. 11¼d., but the entry of the surveyor begins by saying that ‘the villata of Prees with its hamlets . . . in the time of the Princes rendered of *tung* 20s. 0½d. when it was entirely in the hands of true heirs before forfeitures.’

The villata of Prees paid a *tunc* pound in the time of the Princes.

Now the *progenies* of Pythle, under the name of the grandsons of Pythle, also occupied the whole of the villata of Tebrith, and paid, therefore, the whole of the *tunc* pound of that villata.

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So also  
the villata  
of Tebrith  
was a  
*tunc*-pay-  
ing unit.

The unit  
for pay-  
ment was  
a geo-  
graphical  
area or  
district.

Possibly  
arranged  
so that  
the whole  
of Vene-  
dotia  
should  
provide  
for the  
year's  
entertain-  
ments.

It is only in a few cases like these that in the Denbigh Extent a single villata paid the full *tunc* pound, but there are a great many cases in which two or more clustered together would make up an even pound.

In the meantime the cases of Prees and Tebrith are sufficient to show that the unit of food-rent commuted into the *tunc* pound was payable from a geographical area or district, and not charged upon particular *weles* or even groups of *weles*. In a word, the tribute of the chieftain was thus territorial and not personal. The *weles* of free tribesmen could be shifted about from one villata to another, and the number of *weles* could increase or diminish without altering the payments of a particular area or the total of the chieftain's food-rents.

If, for instance, the twelve free *maenols* of the Venedotian cantref each produced a vat of mead containing sixty-four gallons, the twelve vats from the whole cantref would produce 768 gallons; and if each vat contained the supply for three nights' carousal in the chieftain's hall the cantref would provide for thirty-six nights; and if at the time when the arrangement was made there were ten cantrefs in Venedotia, they might together provide for a year of 360 nights.

There is no evidence that this was the actual arrangement by which the year's supply of mead was provided—in fact, the number of cantrefs may have varied from time to time<sup>1</sup>—but it illustrates the possi-

<sup>1</sup> The authorities differ as to the number of cantrefs in North Wales, 10, 12, and 15 being mentioned. See under 'Cantref' in the glossary to *Ancient Laws of Wales*, ii. p. 1111.

bility of dividing a chieftain's territory into fixed geographical units, each of which should contribute an aliquot part of the year's supply of mead, just as King Solomon divided his tributary provinces so that each should provide for a month's supply of the wants of his luxurious court.

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Besides the food-rents or *gwestra* payments of the free tribesmen of the Codes, there was the burden of the annual progress of the *brenhin's* household at Christmas. And there were also various services in connection with the furnishing of horses, the support of dogs and youths, which in the Codes fell upon the non-tribesmen in addition to their food gifts. There are traces of these also in the Extent.

The *pastus* of the Denbigh Extent was in commutation of other services.

Besides the *tunc* of each *cynwd*, generally divided into that from the free tribesmen and *nativi* respectively, there is always mention of other payments, under the name of *pastus*, of various kinds—*pastus principis*, *pastus familie principis*, *pastus stalonis*, *pastus penmackew et wayssyon bagheyn*, &c.<sup>1</sup>

In the Latin version of the Dimetian Code the *brenhin's* household is translated '*familia Regis*,' and there can be little doubt that the *pastus* of the Extent includes the payment in commutation of the annual provision, not only for the progress of the household, but also for other services connected with the keeping of horses and dogs, the fosterage of youths, &c.

Thus, in the Extent of the villata of Prees, immediately after mention of the *tunc*, is the entry: '*De*

<sup>1</sup> *Pastus penmackew et wayssyon bagheyn* = mackuyeit and gweisson bychen—i.e. fosterage and young youths. See glossary, *Ancient Laws of Wales*, ii., sub '*Macwy*.'

CHAP. VI. *pastu* the prince had nothing, neither of the *pastus* of the family of the prince nor other kinds, because all the tenants of this *villa* do these services in other *villæ* as appears above in each place and *villata* respectively.'

The word *pastus* seems to be a word covering a variety of services, to some of which both classes of tenants were liable, nearly all of which at the time of the Extent had become commuted into money payments.

The evidence of the Extents strongly corroborates that of the Codes,

and the two together warrant belief in the reality of the tribal customs,

and that in the main the principles of tribal custom have been correctly understood.

Importance of this to the understanding both of the

On the whole, as regards the relations of the chieftains to the tribesmen, the description contained in the Codes is corroborated by the facts recorded in the Extents. And, reviewing the evidence as a whole, as regards both the structure of the tribal society of the Cymry and its relation to the land, the facts recorded by the surveyors in the Extents and the explanation of them in the rules of customary law contained in the Codes are sufficiently consistent to warrant belief in the reality of tribal customs which could produce such results.

It would be presumptuous to suppose that in all cases the facts have been correctly grasped and the principles of tribal custom embodied in the Codes rightly understood. But the hope may, perhaps, be permitted that in the main, subject always to fresh evidence and constant reconsideration of what evidence already exists, a solid foundation has been laid for further historical and economic inquiry.

The almost unique advantage possessed by the Cymric tribal system in its survival into the period of Codes and Extents makes it a point of vantage for further research both backwards and forwards. Any

understanding of the modern economic evolution of society in Wales must start from it. And it may be a stepping-stone also to a knowledge of the earlier past, not only as regards the tribal system in Wales, but also as regards other tribal systems, of which so little is known, but which have, nevertheless, made large contributions to the economic structure of modern European society.

CHAP. VI.  
-----  
economic  
evolution  
of society  
in Wales,  
and also  
of the  
other  
tribal  
systems  
of Europe.



## CHAPTER VII.

### THE TRIBAL SYSTEM AND THE CHURCH.

#### I. THE IMMUNITY OF THE CHURCH FROM THE EXACTIONS OF TRIBAL CHIEFTAINS.

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VII.

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WE have now to consider another element which strikes from outside like a wedge into the Welsh Tribal System.

It has already been noticed that the so-called Manor of Aberffraw was divided into two sections by the parish of Cadwaladr or Eghissel. This parish had two churches, one of which has perished. The surviving one contains the well-known stone with the inscription, supposed to be of the seventh century, in memory of St. Cadwaladr's grandfather, *Cadvan*, who reigned at Aberffraw about A.D. 616–630.

St.  
Beuno's  
monastery  
at Clyn-  
noc.

The Aberffraw chieftains made many donations to churches. Cadvan himself, according to the legends, had been converted by St. Beuno, and the church at Aberffraw—the church of the Palace—and the one at Trefdraeth, were both dedicated to that saint. St. Beuno's monastery at Clynnoc on the Carnarvonshire side of the Menai Straits was the gift of Cadvan's son Cadwallon.

The tradition of the gift of the site of this monastery is recorded shortly in the confirmatory charter



of Edward I<sup>1</sup> made after the conquest of North Wales on the evidence of the rector of the collegiate church of Clynnoc which had succeeded to the monastery.

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VII.

Its im-  
munities.

'A certain *Gwithenit* gave his own villa of Clynnok Vawr to God and St. Beuno, then Abbot of Clynnok Vawr, for his soul and the soul of his *consobrinus* Catwalinnus *sine censu Regali, et sine consule, sine proprietate alicui, quumdu fuerit laps in terra.*'

In the legendary life of St. Beuno the story of this gift is given more at length.

After the death of Cadvan (about A.D. 616) St. Beuno is said to have visited Aberffraw in order to purchase land from his son and successor, Cadwallon. In exchange for a golden rod (*guuell eur*) worth 60 cows,<sup>2</sup> which Conan (or Cynan)<sup>3</sup> son of Brochwel (Prince of Powys), had given to St. Beuno to be used as money, Cadwallon gave to the Saint a place called *Gwardauc*, in Carnarvonshire. After he had built his church, and was walling in the boundaries, the title to the land was disputed by a woman to whom a child had been born, and who now claimed the land as the inheritance (*tref y tat*) of her child. She was probably the Cymric widow of an *aillt*, whose child had inheritance by maternity. Immediately St. Beuno went with the woman to Cadwallon, who, no doubt, had treated the land as escheat, and demanded either other land or return of the golden rod. The Prince,

<sup>1</sup> *Record of Carnarvon*, p. 257.

<sup>2</sup> It is clear that the golden rod was used as money, and equated with the cow, the usual

unit of value.

<sup>3</sup> Cynan, son of Brochwel, invaded Glamorgan after Cadoc's death—*Lives of Camb. Saints*, p. 375.

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VII.

having refused his demand, was left by St. Beuno under a curse. Whereupon his cousin Guidevit

‘for the sake of his soul and of the soul of his cousin Cadwallon, gave to God and Beuno for ever his *tref* called *Kelynnawc* (Clynnoc) without tribute (*heb vab*), without service (*heb ardreth*), &c.<sup>1</sup>

The practical result of donations such as these to the saints and to the Church appears to have been to take the land so given once for all and absolutely from under the control of the chieftain of the district, and all tribal tribute and service to him.

Immuni-  
ties of the  
church of  
Cad-  
waladr.

Thus, in the ‘Record of Carnarvon,’ the land belonging to the church of St. Cadwaladr was described as follows :—

‘EGHISSEL is a free villa and held of *St. Cadewaladre the King* and there are in this villa two *welas* (*wel* Ith ap Tanherñ and *wel* Welsonfraide ap Tanherñ) and the heirs are so and so. And nothing is thence rendered to the Prince per annum, nor do they make suit to either comot or hundred, nor pay reliefs nor amobr. And they say they are free to grind in their own houses; but they say that they owe appearance at two great turns of our lord Prince per annum for all other services. And in the second *wel* there are 3½ bovates escheated, which the *Communitas* of this villa now holds. *Summa per annum*, vii.s.<sup>2</sup>

Legen-  
dary  
miracles  
in defence  
of im-  
munities.

It is important to observe further in how many cases the miraculous stories attributed to the Welsh saints in the legends turn upon the necessity of constantly guarding this freedom of Church lands from ordinary obligations to the tribal chieftains. Thus, to take another example from the life of St. Beuno, the same Cynan, Prince of Powys, who had given him the golden rod, had also granted to St. Beuno a place called Gwydelwerun in Merionethshire, on which he had erected a church. But it happened that Cynan’s

<sup>1</sup> *Lives of Cambrian Saints*,  
p. 16 and p. 304.

<sup>2</sup> *Record of Carnarvon*, p. 46.

nephews, in the ordinary course of a hunting expedition, came upon the land, and, according to tribal custom, claimed hospitality. St. Beuno acceded to their request and gave them a young ox for their meal; but, by a miracle, prevented the fire from boiling the meat, and afterwards cursed them for 'demanding tribute and service (*mal ar dreth*) from what their fathers had given to God *free* (*yn ryd*).'<sup>1</sup>

Again, in the Life of St. Brynach,<sup>2</sup> a saint of South Wales, who lived before the first visitation of the Yellow Death, *i.e.* before A.D. 547, a somewhat similar story is told. A certain chieftain named *Clechro*, with the concurrence of his sons, granted his land to St. Brynach, the sons becoming disciples of the saint and he himself retiring to Cornwall. *Maelgwn*, coming that way with his retinue demanded entertainment (*cena*). The saint, to preserve his rights, declined. Whereupon the king's servants seized upon a cow. But with all their efforts the fire would not cook the meat, and seeing the miracle the king humbly submitted, and after having partaken of the hospitality now freely offered by the saint, confirmed his privileges, and made a further grant of land in the following words, which evidently followed the common form of a legal record, though by no means certainly of the sixth century:—

<sup>3</sup> 'In nomine Dei et Domini nostri Jesu Christi te [St. Brynach] et locum tuum totumque territorium ad locum tuum pertinens; necnon omnes in eo commanentes, ab omni regia exactione in perpetuum libero; insuper terram *Thelych* monachi ditioni tue liberam assigno: qui ergo contra hanc donationem meam de cetero venire presumserit Dei maledictionem omniumque fidelium Christi et meam celeriter incurrat.'

<sup>1</sup> *Camb. Saints*, pp. 15 and 302. *Vesp.* xiv. fol. 77, B.M.

<sup>2</sup> *ib.* p. 12, from same MS.

<sup>3</sup> *ib.* p. 10, from *Cotton MS.* fol. 80.

CHAP.  
VII.The im-  
munities  
granted to  
Llandaff.

Contemporary with St. Brynach was St. Teilo, the founder of the church of Llandaff, whose privileges are thus given in the 'Book of Llan Dav,' evidently following, in this case, an elaborately worded common form framed to withdraw the Church property absolutely from secular or tribal control. Whatever its date, it none the less testifies to the completeness of the immunity claimed by the Church, and the sort of exactions to which property was otherwise liable under the tribal system.<sup>1</sup>

ýholl cýfreith didi  
hac dý thir, hac di dair  
ryd o pop guasanaith breennin  
bydaul,

heb mair, heb cýghellaur,  
heb cýhoith, dadl ma y meun  
gulat

hac ny dieithýr,  
heb luyd  
heb gavayl, heb gnylma :

ý cýfreith idi yn hollaul,  
o leitýr, o latrat, o treis,  
o dynnyorn o cýnluyn  
hac o lose, o amryson canguaýt a  
heb guaýt,  
y diruý hay cameul ýndi didi ýn  
hollaul,  
o dorri nand ýnnlann,

hac ýn dieýthýr lann,  
orachot ýnn, luhýn, hac dieithýr  
luhýn,  
o cýrch ýpopmýnnic ar tir Teliau

hay guir hay braut dý lýtu  
ýruluys ýgundig Teliau ýnn  
Lanntaff.

To enjoy all its laws  
and its lands, and its territories  
free from all regal and secular  
service

without mair, without canchyllor,  
without attendance at public  
courts of litigation

either in the district or out of it,  
without going on expeditions  
without arrest, without keeping  
watch and ward :

with complete legal cognizance,  
of thief, of theft, of violence,  
of slaying, of waylaying,  
of incendiarism, and contention  
with blood and without it,

with full right to fines and penal-  
ties for crimes,  
of violating the privilege of  
refuge,

either in or out of the precinct,  
of attack, secret or open,

of assaults anywhere on the land  
of Teilo,

and with its right and jurisdiction  
over its dependents at the  
White House of Teilo at  
Llandaff.

<sup>1</sup> 'No one who has any know-  
ledge of Old Welsh will for a mo-

ment believe that Geoffrey, or any  
of his contemporaries could have

Now, whatever may be thought of the authenticity or antiquity of these legendary origins of ecclesiastical property, and of its immunity from all *census terrenus* or *census regalis*, i.e. from tribute or food rents to secular chieftains, the contention that it ought to be thus free was quite consistent with the claims of the Gallic Church in the sixth and seventh centuries.

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VII.

Immunity  
from all  
*census*  
*terrenus*  
early  
claimed  
by the  
Church.

Amongst the canons included in the collection of so-called Irish canons, to which, however, Mr. Bradshaw assigned a Breton origin, is one headed '*De censu non dando super ecclesiam*,' and St. Augustine is quoted: '*si ipsi filii liberi sunt a censu in quolibet regno terreno, quanto magis filii regni illius, sub quo sunt omnia terrena regna*.' And St. Ambrose is quoted as saying: '*Ecclesia catholica libera est ab omni censu*.'<sup>1</sup>

The phraseology of these passages coincides closely with that of the legendary donations.

But it is possible that the grant to St. Teilo went exceptionally far. It not only gave immunity from all *census terrenus*, but transferred judicial jurisdiction from the *brenhin*, or king, to the bishop. The general immunity according to the Codes did not always go so far as this. Thus, in the Venedotian Code is the following statement:—

Limited in  
the Codes.

No land is to be without a *brenhin* (*djurenhyñ*). If it be abbey land he [the *brenhin*] is to have (if they be laics) dirwy and camlwrw and amobyw and ebediw and hosts (*lloyd*) and theft (*lledrat*). If it be bishop's land he is to have hosts and theft. If it be hospital land he is to have theft and fighting (*ymlad*), and therefore there is no land without him.<sup>2</sup>

written the Welsh of Teilo's | p. xxii and p. 120.

"Privilegium" or of the bounda-  
ries.' *Book of Llan Dav* (preface),

<sup>1</sup> *Wasserschleben*, p. 79.

<sup>2</sup> *Venedotian Code*, i. p. 171.

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But admitted completely on the conquest of N. Wales.

It may well be that the tribal chieftain of the time of Howel had become jealous of ecclesiastical encroachments, and did not willingly acquiesce in the admission of the absolute immunity claimed by the Church in the sixth century. Certain it is, however, that nothing could be more complete than the royal admission of absolute immunity to the successors of St. Beuno and the collegiate church of Clynnoc immediately after the conquest. No stronger words could be used than those of the royal confirmatory charter of Edward I. above alluded to. It recited and confirmed the royal gift to St. Beuno with immunities as complete 'as though it were an island in the midst of the sea' (*sicut insula in medio maris*).

It is also a remarkable feature of the Denbigh extent that among the names of the numerous *villatæ* belonging to the honour or lordship there are scarcely any with the common prefix *Llan*, the fact being that the lordship was honeycombed with ecclesiastical 'islands' of the kind mentioned, over which the secular lordship had no jurisdiction.

In the same way the Extents comprised in the 'Record of Carnarvon' are full of *lacunæ*, to be filled up only by adding the 'islands' of ecclesiastical territory.

## II. THE NATURE OF THE EARLY RECORDS OF DONATIONS TO THE CHURCH.

If the records of donations to the Church were of only ecclesiastical interest, it might be left to the ecclesiastical historian to examine them in detail.

But, as they contain the earliest evidence within



reach of the actions and habits and character of Cymric chieftains, they cannot be wholly ignored in an attempt to understand the Cymric tribal system.

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Any real evidence dating back to the first contact of the successors of Cunedda with the saints of the sixth century, if contemporary, is certain to bristle with incidental details which cannot fail to be precious in the absence of more direct evidence.

First contact of Cymric chieftains with the churches.

Therefore, both as regards the relations between the tribal system and the Church, and as regards the tribal system itself, the attempt must be made to form a sound judgment upon the difficult question of their authenticity.

They suffer from their connection with the legends of the miraculous lives of the saints to whose churches they were made, and from the suspicion of interested motives in the scribes of the twelfth century, by whom they were collected and copied, and perhaps in some cases forged.

There is, no doubt, ground for suspicion and caution. But this is quite another thing from wholesale rejection.

Part of the difficulty disappears when the records are approached as they evidently ought to be, not as charters, but as simple notes or records of transactions. They seldom, if ever, profess to be documents made by and under the signature of the donors. They are mostly expressed in the third person, and profess to record solemn acts and to state who were the witnesses before whom they were transacted. When it is observed that the first of the witnesses may be '*Deus omnipotens*,' or the saint, long at rest, at whose altar the transaction took

Nature of the early records of donations; not charters but notes of transactions.

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VII.

Some-  
times  
written  
in the  
margin of  
Gospels,

place, the character of the record becomes at once apparent.

When the record was written in the margin of a richly illuminated copy of the 'Gospels,' as was often the case, it becomes all the more obvious that we are not dealing with charters in the ordinary sense, but with acts done under solemn religious sanctions and placed under the protection of the altar at which the transaction took place.

and, as in  
the 'Book  
of Deer,'  
copied  
from one  
book to  
another.

Several such records were recorded, for instance, in the 'Book of Deer' in the vernacular Gaelic of Scotland, in the eleventh and twelfth centuries. This copy of the Gospels does not claim to have been itself written before the ninth century, but the first of the entries, probably made in the eleventh century, is the record of the original foundation of the monastery in the sixth century.

Thus it appears that if a sacred copy of the Gospel came into the possession of an abbey at a certain date there would be no inconsistency in the records originally made in a copy earlier in use being transferred to it by a copyist. So in the 'Book of Deer' the initial entry and the records of several of the earlier grants are all in one handwriting, and were written probably at the same time.<sup>1</sup>

And thus  
may be  
modified  
without  
fraud.

Obviously, therefore, it is by no means certain that there is fraud wherever the language or handwriting of an entry betrays that it is not contemporary. And, further, it was obviously so much easier a thing to modify an existing entry for a purpose in transcribing it than to forge an entirely new docu-

<sup>1</sup> *Book of Deer*, Mr. Stuart's preface, p. xxv.

ment that there might be fraudulent alteration without material departure from the original form of the record.

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There is another point of negative evidence in favour of the substantial correctness of the records of donations in the margins of Gospels, or presumably copied from them.

In the legendary lives of Welsh saints it often happens, as in the two cases above alluded to, that a miraculous story is the prelude to a record of donation which follows a legal formula, and makes no mention of the miracle. When this is the case the inference is natural that the formal record gave rise to the legend rather than the legend to the record.

Remark-  
ably free  
from  
miracles.

As we proceed to examine some of these records, it will be recognised that, while they are full of little archaic touches, belonging to a very early period, they are almost entirely free from the miraculous elements which are rampant in the twelfth century legendary lives of the saints to whose monasteries the donations were made.

### III. THE MS. ENTRIES IN THE 'BOOK OF ST. CHAD.'

The illuminated Gospel, called the 'Book of St. Chad,' was, according to Mr. Bradshaw, transferred to St. Chad's Church, at Lichfield, before 964-978, because it bears the signature of Wynsig, Bishop of Lichfield, whose episcopacy covered those years.<sup>1</sup>

Nineteen-  
century entry  
in the  
Book of  
St. Chad.

The earliest entry was evidently made whilst the book itself was in possession of St. Teilo's Church, at Llandaff. The handwriting of the entry was con-

<sup>1</sup> *Collected Papers*, p. 459.

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sidered by Mr. Bradshaw to belong to the early part of the ninth century. It is as follows:—

‘Ostenditur hic quod emit + gelhi + filius ariht iud hoc evangelium de cingal et dedit illi pro illo equum optimum et dedit pro anima sua istum evangelium deo et sancto teliau super altare. + Gelhi + filius aryht iud . . . et + cinnenn + filius gripiud.’<sup>1</sup>

‘Here is shown that Gelhi the son of Ariht iud bought this gospel from Cingal and gave to him for it a “best horse,” and gave for his soul this gospel to God and St. Teilo upon the altar. + Gelhi, son of Aryht iud . . . et Cinnenn the son of Gripiud.’

Further entry.

The next entry carries us a step further, in that it shows that Elcu, the son of Gelhi, was in possession of a property called the land of Telih.

‘Surexit tutbulc filius liuit ha gener tutri dierchim *Tir Telih* haioid ilau elcu filius gelhig haluidt juguret amgucant pel amtanndi ho diued diprotant gener tutri o guir inguodant ir degion guragun tagc rodesit *elcu* guetig equs tres uache, tres uache nouidligi namin ir ni be cās igridu dime-dichat guetig bit did braut grefiat guetignis minn tutbulc hai cenetl in ois oisoud.

‘+ *teliau* testis *gurgint* testis *cynhilinn* testis *sp's* testis tota familia teliau. De laicis *numin map aidan* testis, *signou map jacou* testis *berthutis* testis *cinda* testis.

‘Quicunque custodierit benedictus erit, quicunque frangerit maledictus erit.’<sup>2</sup>

‘*Tutbulc*, the son of *Liuit*, and son in law of *Tudri*, arose to claim the land of *TELIH* which was in the possession of *Elcu* the son of *Gelhi* and the tribe of *Juguret*: he complained long about it: at last they dispossess the son-in-law of *Tudri* of his right. The nobles said to one another, ‘Let us make peace’: *Elcu* gave afterwards a horse, three cows, three newly calved cows, provided only there be no hostility between them from this reconciliation thenceforward to the day of doom. *Tutbulc* and his people will require afterwards no title for ever and ever. . . .

‘Whoever shall keep this shall be blessed, whoever shall break it shall be cursed.’

<sup>1</sup> *Book of Llan Dav*, preface p. xliii.

<sup>2</sup> *Ibid.* p. xliii, where also the accompanying somewhat tentative translation is given. Mr. Bradshaw considered the hand-

writing tenth century. The two Gelhis may nevertheless be the same person, as the second record may have been written after the transaction.

This record connects the family of Elcu, son of Gelhi, who bought the Gospel from Cyngal (?), with the family of Tutbule, the son of Liuit, and the dispute between the two families related to the land of Telih; but there is nothing to show that the land of Telih belonged to Llandaff.

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Now, in the 'Book of Llan Dav'<sup>1</sup> there is a record confirming to Llandaff the ownership of the *Cella Cynqualan*, in Gower, which it states had belonged to St. Dubricius and St. Oudoceus, but had been lost in the first visitation of the 'Yellow Death.'

Coincidence  
with the  
'Book of  
Llan Dav.'

And there is also another record of about A.D. 929,<sup>2</sup> which states that *grifud rex, filius iugein*, to make amends, *inter alia*, for a violation of the refuge of the monastery of St. Cingual, granted to Llandaff, *Penn ibei in Rosulgen* (i.e. Rosilli in Gower). And in the boundaries appended to the donation, the land thus granted is described as touching in one place '*usque ad agrum cinguali*,' and in another a modius of land '*juxta telich*.'<sup>3</sup>

This tenth-century record of the boundaries thus shows that the monastery or cell of St. Cingual was adjoining to *Telich*, and that both were in the peninsula of Gower, adjoining Rossilli. This proximity suggests that Gelhi may have bought the Gospel from the monastery of St. Cingual, and given it to St. Teilo, at Llandaff, as it was afterwards transferred from Llandaff to St. Chad, at Lichfield.

In the very next record in the 'Book of Llan Dav,'<sup>4</sup> probably of between A.D. 961 and 967 (in the reign of King Edgar), Morgan Hen, King of Glamorgan,

<sup>1</sup> *Book of Llan Dav*, p. 144.

<sup>2</sup> *Ib.* p. 239.

<sup>3</sup> P. 240.

<sup>4</sup> P. 240.

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described as 'Morcant, son of yugein,' is said to restore and confirm to Llandaff all the territories which had belonged to it in the time of St. Dubrius, St. Teilo, and St. Oudoceus, naming certain churches and their territories. Amongst these is 'Machumur, *i.e.* Lann Liuit,' and in its boundaries occur the words 'across to Is Guaissaf, of liquallaun, the son of Tutbulch.'

These boundaries connect the land of *Lann Liuit* with *Tutbulc*. This, again, is an incidental corroboration of the entries in the 'Book of St. Chad,' where Tutbulc is said to be the son of Liuit.

Record  
of an  
emancipa-  
tion by  
four  
brothers

The next three records, written in the 'Book of St. Chad,' are of more direct interest. They are roughly dated by the mention of Nobis,<sup>1</sup> Bishop of Llandaff, who was translated to St. David's, A.D. 840. The first is a manumission by four brothers of one Blethiud, the son of Sulgen, *et semini suo in sempiternum*, on payment of four pounds (or, possibly, four cows), and eight ounces, presumably, of silver.<sup>2</sup>

This is interesting, as a ninth-century example of a case resembling that of St. Patrick, viz. of the family ownership of slaves, or of *aillts*, or *tacogs*, and of the emancipation of a whole stock or family, like that already quoted, of a *gwely* of *nativi* by the Bishop of St. Asaph.

It is imperfect, but it is supposed to read thus:—

Nobis . necesse est scribere literas quod IIII filii bledri gu[or  
ti]girn [cim]ulch et . . . arthuis dederunt libertatem bleidiud filio

<sup>1</sup> Mr. Bradshaw's *Collected Papers*, p. 460. Nobis is described by Asser, in his *Life of Alfred*, as his *propinquus*.

<sup>2</sup> Four cows = one pound of

silver, and the worth of a bondman was one pound in the Codes. The final letters, 'as,' are the only letters remaining, the margin of the record being injured.



sulgen et semini suo in sempiternum pro precio . atque hoc est [con-  
firmatio] quod dedit pro libertate ejus quatuor [libr]as [or vaccas]  
et oc[to] u[n]cias. Coram idoneis [his t]estibus:

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DE LAICIS Rigno[llau]n filius [coff]ro guen . . . filius . . . r  
guolwic filius . . . dan Ov . . . filius guur[cinn]im . mer[chgu]inn  
filius salus arthan filius cimulch judri filius judnerth.

De clericis vero Nobis episcopus teiliav saturnguid sacerdos  
teiliav. Dubrino et euhelin filius episcopis, saturnbiu cam ibiav  
et sulgen scholasticus qui hec fideliter scripsit . . . Qui custodierit,  
etc.

The other two are records of ninth-century dona-  
tions, of a *tref* with a *census* or food-rent.

Two dona-  
tions of  
ninth cen-  
tury with  
food-  
rents.

The items of this census were:—In the first  
case, two score loaves and a wether in the summer  
and two score loaves and a sow and two score suck-  
ing pigs in winter; in the second case, three  
score loaves and a wether and a vessel of butter—  
thus resembling the summer and winter *dawn-  
bwyds* of the *taeog trefs* of the Codes, though not  
absolutely identical in all the details, and taking back  
the system of food-rents a century earlier than the  
Codes.

The records are difficult, both in the reading of  
the manuscript entries, and in translation; but, as in-  
terpreted in Mr. Evans's edition of the 'Book of  
Llan Dav,' sufficiently intelligible for the present  
purpose.<sup>1</sup>

Ostendit ista scriptio quod de-  
derunt ris et luith grethi treb  
guidauc imalituduch cimarguith-  
[i]eit, hic est census ejus . douceint  
torth ha maharuin . in irham . ha  
douceint torth in irgaem . ha huch  
ha [do]uceint mannuclenn . deo  
et sancto eliudo . deus testis .

This writing shows that Ris  
and Luith Grethi gave Tref-  
guidauc. As story tellers say, this  
is its census, two score loaves and  
a wether in the summer, and two  
score loaves in the winter, and a  
sow and two score sucking pigs, to  
God and St. Eliud. God witness,

<sup>1</sup> *Book of Llan Dav*, preface. p. xlv.

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saturnnguid testis . nobis testis .  
guurci testis cutulf testis . de  
laicis cinguernn testis . collbiu  
testis . cohorget testis . ermin testis  
... hourod testis . quicunque cus-  
todierit benedictus erit et qui  
franxerit maledictus erit a deo.

Saturnnguid witness, Nobis wit-  
ness, Guurci witness, Cutulf wit-  
ness. Of the laity, Cinguernn  
witness, Collbiu witness, Cohorget  
Ermin witness, Hourod witness,  
Whoever shall keep this shall be  
blessed and whoever shall break  
it shall be cursed of God.

Osdendit ista conscriptio quod  
dederunt *ris* hahir . . . . ha . . . rdis  
ha gurci . r . . . . g . . . . g . . . . cibrac-  
ma . behet hirmainguidanc . ofoid  
celliirlath . behet cam dubr . isem  
hichet trinceint torth . h[a maha]  
ruin . ha guorthoneir emeninn . .  
deus omnipotens testis . saturnn-  
guid sacerdos testis . nobis testis .  
gurci testis . cutulf testis . de laicis .  
cinguern testis . [collbiu] testis . co-  
horget [testis] . ermin testis . [qui-  
cunque custo]dierit [bene]dictu[s]  
erit . et] qui fra[nxer]it . m[ale-  
dic]tus . er[it . a deo].

This writing shows that Ris  
&c. . . . gave . . . Guidanc . . .  
as far as . . . its tribute three  
score loaves and a wether and . . .  
butter. God Almighty witness,  
Saturnnguid priest witness, Nobis  
witness, Gurci witness, Cutulf wit-  
ness. Of the laity: Cinguern wit-  
ness, [Collbiu] witness, Cohorget  
[witness], Ermin witness. Who-  
ever shall keep this shall be  
blessed, and whoever breaks it  
shall be cursed by God.

There can be no reason to doubt for one moment the authenticity of these records written on the margins of the Gospel of St. Chad, and they are important not only in their subject-matter but also as a link in the chain of evidence as regards the practical authenticity of the records of earlier donations.

## IV. THE EVIDENCE OF GILDAS.

Maelgwn's  
conquest  
of S.  
Wales.

None of the records in the 'Book of St. Chad' are of very early date; but they clear the ground for the consideration of the many donations to churches in South Wales, which so far as the transactions recorded are concerned, date back to the period immediately

succeeding the Cymric conquest of South Wales by Maelgwn.

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Maelgwn is said to have died in the first visitation of the Yellow Death, *i.e.* about A.D. 547. This date is approximately fixed by the mention of its ravages, both in Irish and Welsh records.<sup>1</sup>

Yellow  
Death,  
A.D. 547.

Many of the early donations to churches in South Wales are recorded in the 'Book of Llan Dav,' St. Dubricius and St. Teilo being the reputed founders of that see. The witnesses to many of these records are the abbots, or heads, as well as members of the three monasteries of St. Cadoc, St. Illtud, and St. Dogwin, who appear thus to be in close connection, both geographically and spiritually, with the Church or Bishopric of Llandaff.

Monas-  
teries of  
St. Cadoc,  
St. Illtud,  
and St.  
Dogwin.

Besides the records of donations in the 'Book of Llan Dav' are others still more remarkable appended to the legendary life of St. Cadoc, in a twelfth-century MS. in the British Museum,<sup>2</sup> printed, though very incorrectly, in Rees's 'Lives of Cambro-British Saints.'

Whether the records were contemporary or not, all the donations to St. Cadoc belong, so far as the subject-matter is concerned, to the time preceding and following the first occurrence of the Yellow Death (A.D. 547).

Donations  
to St.  
Cadoc.

This is precisely the period as regards which there exists the contemporary evidence of Gildas. Whatever facts, therefore, can be extracted from

Contem-  
porary  
with  
Gildas.

<sup>1</sup> See Zimmer's *Nennius Vindictus*, p. 101, quoting from the *Ulster Annals*, A.D. 545-548 for the appearance of the '*mortalitas*

*magna*' in Ireland. The *Annales Cambriæ* give the date A.D. 547.

<sup>2</sup> *Cotton MS.*, Vesp. A. xiv. Brit. Mus.

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his 'turgid rhetoric' ought to throw light on these donations.

Civil wars  
of British  
chieftains.

That Christianity had been introduced from Gaul during the Roman period there can be no doubt. And the lamentations of Gildas, for what they are worth, are evidence of the condition of things during the century following the Roman withdrawal from Britain and the struggle with the Saxon invaders. Coincident with the Roman withdrawal was the coming of Cunedda and his sons in North Wales, and Gildas wrote during the Cymric conquest of South Wales under Maelgwn. The decay of the Roman peace in Britain, succeeded by the breaking up of the united action of British chieftains when the stress of resistance to the Saxons was over, had resulted, according to Gildas, in civil wars. These wars were, moreover, quarrels between nominally Christian rulers.

Gildas  
wrote  
before the  
Yellow  
Death.

That Gildas wrote his lamentations like a Hebrew prophet in declamatory and stilted language may be granted, but in the main he doubtless 'did well to be angry,' and it is impossible to believe that, writing in this spirit, he should not have alluded to the coming of the Yellow Death as a scourge from heaven if it were either past or present when he wrote. Further than this, his direct diatribe against Maelgwn himself, who died of that plague, proves that Gildas wrote before its ominous date.

In an undoubtedly confused passage Gildas speaks of the battle of *Mons Badonis* as having occurred in the first month of the forty-fourth year [of his own age], and as marking the close of the struggle against the invading Saxons. A considerable time must

have elapsed since that date to account for his adding—

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‘And yet not even now are the cities reinhabited, but, deserted and destroyed, they lie waste to this day, an end having come to external wars, but not indeed to civil wars.’<sup>1</sup>

Evidently the writer was now an old man, for he speaks of the generation which had experienced the ‘terrible desolation’ as having departed, and of a new generation as having risen up. Again, in his preface, he speaks of having delayed his epistle ten years or more, and describes himself as now at last discharging his debt long ago due,<sup>2</sup> constrained by the entreaties of his brethren, in a style which he admits to be severe against evil-doers, but, nevertheless, ‘faithful and friendly to all young soldiers of Christ’ (*Christi tyronibus*).

An old man when he wrote.

These phrases are those of an old man patronising a younger generation of Christian workers. And if 43 in A.D. 516 (the date of the battle of Badon Hill according to the *Annales Cambrie*), Gildas, having previously written his work, would be 74 at the time of the Yellow Death (A.D. 547). And having survived its visitation he may well have lived to attain his ninety-eighth year at his retreat in the bay of Morbihan, where he is said to have died, A.D. 570, according to the *Annales Cambriæ*.<sup>3</sup>

Died  
A.D. 570.

<sup>1</sup> *Hist. Gildæ*, c. xxvi.

<sup>2</sup> ‘Debitum multo tempore antea exactum.’

<sup>3</sup> It is quite true that Bede read the passage referring to the battle on *Mons Badonis* as stating that it occurred in the

forty-fourth year from the arrival of the Saxons, but the event last mentioned by Gildas was the leadership of Ambrosius, to which his ‘*Ex eo tempore*’ may refer and from which his forty-three years may have run, thus making

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The main point is that the evidence of Gildas was contemporary with the sixth-century donations, and its value consists in the light it throws upon the contact of the tribal chieftains with the Church in the most Romanised part of Britain still left to the Britons.

Roman  
names of  
British  
chieftains.

That the British chieftains of the older (probably Goidelic<sup>1</sup>) race had acquired, to say the least, a Roman varnish which still lingered in their names, is shown in the mention by Gildas of Constantine of Dumnonia and Aurelius Conanus (probably of Powys).

Many  
over-  
thrown by  
Maelgwn.

That even Cunedda himself was to some extent Romanised may well be believed, but that Cunedda's invasion was a Cymric tribal migration seems equally clear. The conquest of Maelgwn in the south, depriving many of the older chieftains, as Gildas puts it, 'of their kingdoms and their lives,'

the date of his birth A.D. 473. Bede may have put a wrong construction on the passage as we have it. Recent writers have indeed assumed that he did so, but to fall themselves, as it would seem, into a greater difficulty, by reading the passage as meaning that Gildas was writing in the forty-fourth year of his age, having been born in the year of the battle. This can hardly be a correct reading, for in the first place if only forty-four when he wrote, he could hardly have assumed so completely the tone of an old man, and in the next place forty-four years from the

battle (516 + 44) would make the date of his writing A.D. 560, which is an impossible date, as it would be after the Yellow Death, and Maelgwn would by that time have been ten years in his grave. It seems best, therefore, to adhere to the dates of the *Annales Cambriæ* after all, as most consistent with the facts.

<sup>1</sup> The inscriptions of the Roman and post-Roman period, both Latin and bilingual, in Roman letters and in Oghams, are, according to Professor Rhys, mainly Goidelic, if the test word *mac* instead of *map* may be trusted.



was an extension of the same tribal invasion. Roman civilisation, we may believe, no longer softened the character of the great-grandsons of Cunedda. The crimes which Gildas deplored were the crimes of the old tribal nature cropping up again—gross crimes of murder and incest—deepened in his view by the fact that they were the crimes of chieftains who, in childish superstition and the blind impulse of remorse, had professed Christian conversion and become children of the Church.

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Crimes of  
Cymric  
chieftains  
and their  
submis-  
sion to  
the  
Church.

Gildas represents these chieftains and their relations as entering the monasteries and submitting to penances and penalties, and then breaking out again into crime.

The sister of the wife of Cuneglasse, according to Gildas, had taken the vow of holy virginity. And Maelgwn himself not only had been under Christian training, but also, in a moment of remorse after crime, had taken the monastic vow before he committed the fresh crimes of murder and incest of which Gildas accused him.

Maelgwn's  
monastic  
vow soon  
broken.

The Church had evidently set itself to convert these tribal chieftains, and they or members of their families rushed into her offices and assumed her dignities. This is contemporary evidence, and at least lends some colour to the genealogies which make the chief saints of South Wales—St. David, St. Teilo, and St. Dubricius—closely allied in blood with the royal family of Cunedda and his descendants.

Cymric  
pedigree  
of saints.

Nor is Gildas silent on the ecclesiastical side of these transactions.

When he feels himself bound to speak of the  
*' malitiæ episcoporum vel cæterorum sacerdotum aut*

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*clericorum in nostro quoque ordine,'* and accuses Constantine, King of the Dumnonii, of the murder of royal youths with sword and javelin at the very altar under shadow of the abbot's cloak, his evidence is good that there were bishops and abbots, as well as priests and monks of his own order, in the monasteries and churches of South Wales and Britain.

Ecclesiastical  
abuses  
blamed by  
Gildas.

Nor can it be possible to disregard the nature of the ecclesiastical sins deplored, however much his language may bear the impress of exaggeration. The worldliness and sensuality of clerks neglecting spiritual duties; the simony of both priests and bishops buying their ecclesiastical dignities from tyrannical princes, or crossing the seas and travelling far to obtain them, and returning with foolish ostentation and pomp; the apathy and want of courage in the better class of clergy in standing out against the evil of others and imposing the proper penances on them for their sins—all this is the evidence of an eyewitness, and helpful in judging of the records of transactions belonging to the same period.

#### V. THE FORM OF CONTEMPORARY CONTINENTAL RECORDS OF DONATIONS TO THE CHURCH.

Form of  
sixth-century  
Continental  
records.

The direct and contemporary evidence of Gildas has brought us into the atmosphere in which the transactions recorded in the records of sixth-century donations, if authentic, took place.

The question of the authenticity of the records themselves may be approached from another point of view, viz. that of a comparison of their form as documents, and the formalities by which the donations were accompanied with the forms and

formalities in use during the same period on the Continent.

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The Cymric tribal system was not the only one with which, on the break up of the Roman Government, the ecclesiastical system had to deal.

Romanised as the Church itself was, its influences must needs have been to a large extent Roman, and in the Roman provinces of Gaul it evidently continued to follow and to represent Roman legal forms and principles in its action under Merovingian and even later rulers. And this was so in a modified sense even in its contact with the less Romanised tribes which fell under its influence—tribes who still adhered more or less to tribal custom. It is quite obvious that in the formation of the Alamannic and Bavarian Codes of the seventh century ecclesiastical influence was a strong factor. Not only had local custom to be codified, as in the case of the Welsh Codes, but a *modus vivendi* had to be found for the Church. The Codes, therefore, disclose the methods adopted by the ecclesiastics under Merovingian rule in securing the interests and property of the Church in districts newly conquered by the Franks.

Donations  
to the  
Church  
under  
Merovin-  
gian rule.

These districts on the borders of Gaul had more or less, like Britain, been under the provincial rule of Rome. They therefore present many analogies with the most Romanised portions of South Wales. Hence there is at least some probability that the Church would use the same legal forms and methods in the one district as in the other. Why not? Especially in the case of donations to churches and monasteries, the monks were as likely to impose their own technical methods and legal formulæ in

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South Wales as in Gaul, and in the Alamannic and Bavarian districts. Happily the Cadoc and Llandaff records of donations can be compared with the Continental methods, and the comparison is the best direct test to which their genuineness can be put.

What, then, were the methods described in the Alamannic and Bavarian codes as regards these donations?

The *Leges Alamannorum Illotharii* are considered to belong to the reign of the second prince of that name, A.D. 613-622.

The first clause is as follows<sup>1</sup>:—

The Ala-  
mannic  
Laws  
allow  
donations  
and fix  
their  
forms.

Ut si quis liber res suas vel semetipsum ad ecclesiam tradere voluerit, nullus habeat licentiam contradicere ei, non dux non comes nec ulla persona sed spontanea voluntate liceat christiano homini Deo servire et de proprias res suas semetipsum redemere. Et qui voluerit hoc facere per cartam de rebus suis ad ecclesiam, ubi dare voluerit, firmitatem faciat, et testes sex vel septem adhibeat, et nomina eorum ipsa carta contineat, et coram sacerdote qui ad ecclesiam deservit *super altare* ponat, et proprietas de ipsas res ad illam ecclesiam in perpetuo permaneat.

That if any freeman wishes to hand over his property or his own person to the Church, no one shall have license to thwart him, neither duke nor count nor any person, but of his own free will it shall be lawful for a Christian man to serve God and to redeem himself with his own property. And whoever wishes to do this shall confirm by charter what he wishes to give of his property to the Church, and shall produce six or seven witnesses, and the charter shall contain their names, and in the presence of the priest who serves at the church he shall place it upon the altar, and the property in those things shall remain for ever to that church.

The point of this enactment is to allow freemen, subject to Roman law, to make donations to the Church, and it prescribes the form in which it is to be done by charter, naming the witnesses, the donor in presence of the priest placing the charter on the altar.

<sup>1</sup> Pertz, *Legum* iii. p. 45; and Mon. Germ. Hist. *Leges Alamannorum*, p. 68.

The Bavarian laws have the same provision, but also define what the donor may give, viz. *de portione sua postquam cum filiis suis partivit*—his own portion after division with his sons—according to the provisions of the Roman law. The outward formality is required that the witnesses should place their hands upon the *epistola*, which is then to be placed on the altar. The subject of the donation was thenceforth to remain the absolute property of the Church, and neither the donor nor his sons could disturb it unless the representative of the Church should choose to allow the donor to hold it as a benefice.<sup>1</sup>

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Also the  
Bavarian  
Laws.

This last clause brings before us another very common feature of early donations, which is more fully described in the following passage from the Alamannic laws, viz. the custom to allow the donor to retain the use of the property granted to the Church by way of usufruct, paying the *census* of the land in the meantime to the Church.

Retention  
by the  
donor of  
the usu-  
fruct as a  
benefice  
paying a  
*census*.

Si quis liber qui res suas ad ecclesiam dederit et per cartam firmitatem fecerit sicut superius dictum est, et post hæc a pastore ecclesiæ per beneficium susceperit ad victualem necessitatem conquirendam diebus vitæ suæ: et quod spondit persolvat ad ecclesiam *censum* de illa terra, et hoc per epistolam firmitatis fiat, ut post ejus discessum nullus de heredibus non contradicat.<sup>2</sup>

If any freeman who shall have given his property to the Church and confirmed it by charter as before said, and afterwards shall have received it as a benefice from the pastor of the Church as a provision for his bodily needs for the days of his life, let him pay what he has promised to the Church as *census* from that land, and let this be done by a letter of confirmation, in order that after his decease none of his heirs shall gainsay it.

<sup>1</sup> 'Nisi defensor ecclesiæ ipsius beneficium præstare voluerit ei.' Title 1, c. 1, Pertz, *Legum* iii. p. 270.

<sup>2</sup> Pertz, *Legum* iii. p. 45; and Mon. Germ. Hist. *Leges Alamannorum*, p. 66. E, Cod. B.

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Donations of this kind, reserving the usufruct to the donor as a *beneficium* or *precaria*, are of very common occurrence among those made to the Abbot of St. Gall in the eighth century.<sup>1</sup>

Roman law also permitted a donation with a simple reservation of the usufruct.<sup>2</sup> And that in the sixth century it was a common thing for a donor to make a donation retaining the usufruct is shown by the mention of it in the Rules of St. Benedict:—

Sanc-  
tioned by  
the Rules  
of St.  
Benedict.

If they wish to offer something to the monastery for their salvation, they shall make a donation of the things which they wish to give to the monastery: *retaining the usufruct for themselves, if they wish.*<sup>3</sup>

Hence there were donations of two kinds: (1) those in which the property given was occupied by tenants paying a *census* and transferred to the Church, in which case the Church obtained the property and received the *census*; (2) those in which the donor, who might be also the occupant, retained the usufruct and paid the *census* to the Church. And instances of both kinds occur among the Cadoc donations.

The cen-  
sus fixed  
by cus-  
tom.

Moreover, the *census* seems to have been in these cases a fixed customary food-rent. Whether on the *terra regis* or on the land of the Church there were two classes of tenants paying their legitimate *census* or *tributum* to the king or to the Church—*liberi* and *servi*.

<sup>1</sup> *Urkundenbuch der Abtei St. Gallen* (Wartmann), Theil i., Nos. 3, 10, 17, 18, &c.

<sup>2</sup> *Dig. Just.* vii. 1; and *Codex*, viii. 53, *De Donationibus*; and

*Cod. Theod.* viii. 12; and *Gaius*, ii. 33.

<sup>3</sup> Rule 59, '*reservato sibi, si ita voluerint usufructuario.*'



Thus, in the Alamannic laws it is enacted as follows :—

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Liberi autem ecclesiastici, quos colonos vocant, omnes, sicut et coloni Regis, ita reddant ad ecclesiam.<sup>1</sup>

Freemen of the Church, who are called *coloni*, all shall render to the Church just as *coloni* of the king do.

## XXII

Servi enim ecclesiæ tributa sua legitime reddant, quindecim siclas de cervisa, porcum valentem tremisse uno, panem modia duo, pullos quinque, ova viginti.

## XXII

Let the servi of the Church render their tribute according to law, fifteen siclæ of beer, a pig worth a tremissis, two modii of bread, five hens and twenty eggs.

So that the law laid down actually what the legitimate or normal tribute or *census* of the unfree class of tenants, called *servi*, consisted of—viz. fifteen siclæ of beer, a pig worth a tremissis,<sup>2</sup> two modii of bread, five hens, and twenty eggs.

The  
normal  
*census*  
of *servus*  
15 siclæ  
of beer,  
&c.

That this *census* of the typical servile holding was adhered to in the Alamannic district in the eighth century is proved by the very frequent occurrence of it and its double in the donations to St. Gall.<sup>3</sup> And it seems to have extended down the Rhine valley as a common usage.<sup>4</sup>

It was natural that the ecclesiastics should introduce their own Continental methods into the Romanised districts of South Wales. The Church was already more or less established in these districts, even in Roman times, and when it first came into contact with the conquering Cymric chieftains tribal and ecclesiastical methods must have come to some compromise.

<sup>1</sup> Tit. xxiii.

<sup>2</sup> The *tremissis* = 32 wheat grains weight of gold.

<sup>3</sup> *Urkundenbuch der Abtei St. Gallen*, Nos. 17, 18, 24, 33, &c.

<sup>4</sup> See *Codex Laureshamensis Diplomaticus*, iii. pp. 177 et seq., where there are numerous cases of *hubæ serviles*, with a *census* of '*situla xv de cervisa, &c.*'

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Com-  
promise in  
Wales  
between  
tribal  
rules and  
the legal  
methods  
of the  
ecclesias-  
tics.

The donations in Wales were made, for the most part, by tribal chieftains, whose possessions were subject to the tribal custom of *tir gweliawc*. On the donor's side, therefore, tribal custom and habits, and not Roman law, must needs rule the form of the donation. Even a chieftain could not alienate family property without the consent of other members of his family. But, on the side of the Church, the recipients of the donation—the ecclesiastics—would bring their own forms and formulæ with them. They would insist that there must be the written charter with its witnesses. They would introduce the formal act of delivery by placing the writing on the altar or on the Gospels. If the transaction did not take place in a church, some other formality would be required. The placing of the writing upon the hand of the recipient, as we shall see, was the actual form most often adopted.

The transfer of a property, the food-rent or *census* of which had hitherto been paid to the donor or the chieftain, must here as elsewhere have meant the transfer to the donee of the right to receive the settled food-rent of that holding. The donation of a holding by the occupant, who desired still to retain the occupation, would here as elsewhere mean his payment of his food-rent to the Church instead of to his chieftain, and therefore would require his chieftain's consent. Such transactions would be certain to be mixed up with little archaic points of detail fitted to the time and locality; and, lastly, authentic records of donations would be hardly likely to make mention of miracles!

If on examination these various conditions are

found to be complied with, the reader will be able to judge how far it is possible for the records to which attention will now be turned, whether contemporary with the donations or not, to be the forgeries of a later hand, however cunningly desirous to aggrandise the episcopal see to which he might belong. And, at the same time, if substantially authentic, the reader will not fail to appreciate the value of the light they throw on the earlier conditions of tribal life.

VI. THE EARLY RECORDS OF DONATIONS IN THE  
'BOOK OF LLAN DAV.'

Returning, then, to the 'Book of Llan Dav,' St. Dubricius and his companions may well have been among the 'youthful soldiers of Christ' to whom Gildas alluded.

The legend describes Dubricius as embracing among his disciples the following, viz.:—Teilo, Samson, Ubeluius, Merchguinus, Elguoredus, Gunuinus, Congual, Arthbodu, Congur, Arguistil, Junabui, Conbran, Guoruan, Elheharn, Judnou, Guordocui, Guernabui, Louan, Aidan, Cinuarch.<sup>1</sup>

Disciples  
of St.  
Dubricius  
placed in  
charge of  
churches  
as  
founded.

These, with many others, are represented as living together in a kind of college, and afterwards as located in smaller groups in charge of churches as they were founded. The smaller groups formed thus little collegiate and missionary centres, whilst remaining in close communion and intercourse.<sup>2</sup>

Now, there are in the 'Book of Llan Dav' records of nine donations made to St. Dubricius during his

<sup>1</sup> *Book of Llan Dav*, p. 80.

<sup>2</sup> P. 81.

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Donation  
of son-in-  
law of  
Constantine.

lifetime, the witnesses to which generally include some of the above-mentioned disciples.

The first of these donations is as follows:—

*Lann Custenhin garth benni  
in Ercieg.*

Sciendum est nobis quod Peipiau, rex filius erb . largitus est *mainaur garth benni* usque ad paludem nigrum inter siluam et campum et aquam et jaculum Constantini regis socii sui trans Guÿ amnem deo et Dubricio archiepiscopo sedis landaue . et junapeio consobrino suo pro anima sua et proscriptione nominis sui in libro uite cum omni sua libertate sine ullo sensu terreno et principatu paruo et modico nisi deo et sancto Dubricio seruientibus ecclesie Landaue in perpetuo tenuitque peipiau grafium super manum Dubricii sancti ut domus orationis et penitentie atque episcopalis locus in eternum fieret episcopis landaue et in testimonio . relictis ibi tribus discipulis suis ecclesiam illam consecrauit . De clericis testes sunt in primo Dubricius, Arguistil, Vbelui, Jouann, Junapius, Conuran, goruan. De laicis uero Peipiau rex testis, Custenhin, Guourir, dihiruc, Condiuill, guidgol, clem. Quicunque custodierit hanc elemosinam deo datam . custodiat illum deus . qui autem non serauerit . destruat illum deus.<sup>1</sup>

*The Church of Garth benni of  
Constantine in Erging.*

Be it known to us that Peipiau, king, son of Erb, bestowed *Mainaur Garth benni*, up to the black marsh with wood, field, and water, and the casting-net of King Constantine, his father-in-law, across the River Wye, to God and Dubricius, Archbishop of Llandaff, and to Junapeius his own cousin, for his soul, and for the writing of his name in the Book of Life, with all its liberty without any earthly census and sovereignty smaller or greater except God and St. Dubricius, and the servants of the Church at Llandaff for ever. And Peipiau held the writing upon the hand of St. Dubricius in order that it might be for ever a house of prayer and penitence, and bishop's place for the Bishops of Llandaff. And in testimony leaving three of his disciples there, he consecrated that church. Of the clergy are witnesses, first Dubricius, Arguistil, Ubelui, Jonaun, Junapius, Conuran, Goruan. And of the laity Peipiau, king, is witness, Custenhin, Guourir, Dihiruc, Condiuill, Guidgol, Clem. Whosoever shall guard this alms given to God, God guard him. Whoso however shall not keep it, may God destroy him.

Now this is the record of a donation by Peipiau, son of Erb, king of Gwent and Erging, and son-in-law (*socer*) of Constantine, of a *mainaur* called the

<sup>1</sup> *id.* p. 72.

*Garthbenni* of *Custenhin*—i.e. of Constantine. The donation is made to St. Dubricius and his cousin and disciple *Junapeius*, for the good of the donor's soul, and that his name might be written in the Book of Life, and it was to be held free from all secular tribute (*census terrenus*) for ever.

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Perhaps it would be going too far to connect this King *Custenhin* with the Constantine, king of the *Dumnonii*, who, as already mentioned, was reproved by Gildas for having slain at the altar two royal youths in the very year in which he was writing. At all events, this would be consistent with the entry in the *Annales Cambriæ*, A.D. 589, '*Conversio Constantini ad Dominum*,' and the tradition that he became a saint.

Possibly  
the Con-  
stantine  
reproved  
by Gildas.

Recurring to the phraseology of the record, the peculiarity in the form of delivery is worth notice, as the only case in which, in the 'Book of Llan Dav,' the writing is held by the donor upon the hand (*super manum*) of the ecclesiastical recipient.

Form of  
Delivery.

Had the ceremony of delivery been completed in the church after the consecration, it would probably have been performed at the altar; but it could not be so in this case, as it preceded the consecration.

In another case *Erb*, the father of the last-mentioned donor, makes a donation of *unam tellurem de propria sua hereditate*, and in confirmation *misit manum super quattuor evangelia tenente beato Dubricio cum predicta tellure*.<sup>1</sup>

Hand  
placed on  
Gospels.

In another case two donors, before all the witnesses, *posuerunt hanc dotem super quattuor evangelia in perpetuo*, &c.<sup>2</sup>

<sup>1</sup> *Book of Llan Dav*, p. 75.

<sup>2</sup> P. 75.

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Another record testifies that, *in primo tempore*, Noe,<sup>1</sup> the son of Arthur, gave to God and St. Dubricius Pennalum, Lann Maur on the Tyvi, and another site on the river Tam—*mittens<sup>2</sup> noe manum super quatuor evangelia et commendans in manu archiepiscopi Dubricii hanc elemosinam in perpetuo, &c.*—the witnesses again being his companions Arguistil, Ubelbiu, Jouann, Junabui, Conbran, Guoruan, Elhearn, Judnou, Gurdoci, Guernabui.

Three  
churches  
of St.  
Teilo.

The last-mentioned donation was of the three places in which churches dedicated to St. Teilo exist, each of which, according to the legend, laid claim to his body, the first on the ground that at Pennally his ancestors were buried, the second because it was a place where he had dwelt with his disciples, the third, on the coast at the mouth of the Tam, because it was the place where he died. The donation contains no mention of the miracle vouched for by the legend whereby a body was provided for each of the three.

If this record be genuine, it refers to the original donation to St. Teilo in his lifetime of the three places where he made settlements and built churches, and which were therefore most closely identified with his name; and it does not profess to be a record contemporary with the grant. It distinctly states that the donation was made '*in primo tempore*,' the disciples of St. Dubricius being witnesses to the transaction, and not to the present record.

There is yet another of these records in the 'Book of Llan Dav' requiring particular notice.

<sup>1</sup> P. 77.

<sup>2</sup> *Leges Alamannorum*, ii. 2.  
Cf. '*qui manus suas in cartam miserunt*'; and see Brunner's

*Zur Rechtsgeschichte der Römischen et Germanischen Urkunde*, p. 230.



One of the disciples of St. Dubricius was Merchguinus. He is called in the record *Merchguinus Rex, filius glivis*—i.e. he was one of the *sub reguli* of the family to which St. Cadoc belonged—and it states that under his rule a person named Guordoc (also one of the disciples of St. Dubricius) devoted (*immolavit*) his virgin daughter Dulon to the Church of Llandaff along with four modii of land, in Gower, *et communione tota regionis Guhiri in campo in aqua et in pascuis.*<sup>1</sup>

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A royal  
relative of  
St. Cadoc  
'immo-  
lates' his  
virgin  
daughter.

Now it must be clearly understood that there is nothing to show that these records were contemporary records. They do not claim to be such. In one case a distinct disclaimer has been alluded to, the record speaking of the donation as having been made *in primo tempore*, which suggests a considerable interval.

The donations themselves are recorded to have been made in all cases in the lifetime and presence of St. Dubricius and some of his disciples. In no case yet are the witnesses, as so often afterwards in the records in the 'Book of Llan Dav,' the abbots and members of the three little monasteries of St. Cadoc, St. Illtud, and St. Dogwin. The inference is that they were made before these monasteries had been founded, i.e. in the first half of the sixth century.

The  
records do  
not claim  
to be  
contem-  
porary.  
They  
record  
past  
events.

There are, moreover, some geographical points connected with these early ecclesiastical settlements which should not be overlooked.

In the first place they are not in a Cymric district, but in a Goidelic district (Gwir et Cetgueli,

<sup>1</sup> *Book of Llan Dav*, p. 76.

*i.e.* Gower and Kidwelli), the chieftains of which had not long surrendered to the conquests of Maelgwn.<sup>1</sup>

The three settlements of St. Teilo were in Pembrokeshire and Carmarthenshire, and in what became the diocese of St. David.

Allusion has already been made to the dispute between Llandaff and St. Illtud, and ultimate confirmation to Llandaff of the cells of Cyngualan, Arthruodu, and Congur, and Pencreic, which had been lost to St. Dubricius in the Yellow Death. All these cells were in close neighbourhood in Gower, or adjacent parts of Glamorganshire.

Lastly, the three monasteries of St. Cadoc, St. Illtud, and St. Dogwin were in close proximity to Llandaff.

Episcopacy not  
yet territorial.

When, therefore, the episcopacy became or was becoming territorial in South Wales, difficulties arose naturally out of the geographical position of St. Teilo's settlements, which, though in the territory of St. David's, naturally belonged to Llandaff, of which St. Teilo was the saint.

But at the time of these donations there was no ground for such difficulties. What bishops there were were not territorial. The Church in South Wales was monastic rather than episcopal. Or more correctly the missionary work of the Church was carried on by the foundation of little monastic churches or colleges of monks, some of whose members were bishops, but whose heads were the abbots.

And both the historical importance of these monastic churches and the time of their prevalence are

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<sup>1</sup> *Historia Brittonum*, s. 14, and see Zimmer's *Nennius Vin-  
dicatus*, p. 84-91.

marked by the fact that the system which had originally spread from Gaul, through Brittany, into Wales, was carried over by the Irishman Finian, who was a disciple of St. David, St. Gildas, and St. Cadoc, into Ireland, becoming there the second of 'the three orders of Saints;' viz. that immediately following the order of St. Patrick.<sup>1</sup>

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Monastic churches of the type introduced by St. Finian into Ireland.

# VII. THE DONATIONS TO THE MONASTERY OF ST. CADOC.

We may now proceed to examine the records<sup>2</sup> of donations to St. Cadoc. They divide themselves into three groups when placed as far as possible in chronological order.

The records of donations to St. Cadoc during his lifetime.

The first group is that of records of donations made in the lifetime of St. Cadoc; and of these, two relate to the founding of monastic churches—one by a favourite disciple and the other by St. Cadoc himself.

<sup>3</sup> Notū sit omībz ꝑ mutabilitate tēpoꝝ ⁊ successibz hui⁹ mundi regū. qđ Elli allūpn⁹ beati Cadoci. ab ipso diligentꝛ a ꝑmeua etate educat⁹. ac sacꝛs apicibz apꝑme institut⁹ illiqꝛ cunctoꝝ disciploꝝ suoꝝ carissim⁹. Et asseruit Elli dicens. Ecce ego construxi eccliam ⁊ domos in nōe Dni. ⁊ ipse cunctiqꝛ successores mei. familie Cadoci erim⁹ obedientes subiecti. atqꝛ beniuoli. familie Cadoci. Dedit etiā Elli ꝑscꝑte

Be it known to all, on account of the mutability of times and of the successions of the kings of this world, that Elli, the pupil of the blessed Cadoc, having been by him educated lovingly from tenderest age and well established in sacred learning and being the dearest to him of all his disciples, made declaration saying: 'Lo, I have built a church and houses in the name of the Lord, and I

<sup>1</sup> Skene's *Celtic Scotland*, ii. c. ii.

<sup>2</sup> The Latin of these records has been copied from the Cotton

MS., Vesp. A. xiv., B.M., and I have to thank Mr. W. K. Boyd for the care bestowed upon them.

<sup>3</sup> Fol. 39 old ref., 40 new.

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Founda-  
tion of a  
monastic  
church.  
Food-  
rents of  
'three  
nights',  
summer  
and  
winter.

familie ppetua pensione singlis  
annis cibaria p tres noctes in  
estate ac totidē in hieme cū  
gfarū actione ⁊ leticia . ofonibꝫ  
⁊ hymnis spūalibꝫ uerū etiā  
in substituendo administatore  
eiꝰ dē eccle : abbas cenobii  
Catocꝰ p̄ses semp erit ⁊ auctor.  
Ceteꝝ si contigit qđ Catocꝰ  
atqꝫ successores illiꝰ cū illoꝝ cli-  
entela minime veñint: dentꝝ illis  
duo boues ad recognitionē  
subiectionis ⁊ societatis. Vñ  
cōuenientes ad monastīū elli  
pactionē hāc cū pacis osꝰlo  
cfirmaneñt in conspectu elli  
iuxta crucē q̄ . ē . in uia multis  
nota.

Huiꝰ rei s̄t testes . Catoc .  
Elli . Cleophas . Samson . Jacob .  
Boduan . Conocan . Mach .  
Ierunt unqꝫsqꝫ ad loꝝ suū de  
bādictiōe in bādictione Añ.

myself and all my successors  
shall be obedient, subject, and  
well disposed to the family of  
Cadoc.' Moreover, Elli gave to  
the aforesaid family in per-  
petual yearly payment pro-  
visions for three nights in  
summer and as many in win-  
ter, with giving of thanks  
and joy, prayers and spiritual  
hymns. Moreover, in changing  
the administrator of the same  
church the abbot of the com-  
munity of Cadoc shall have  
the chief power and authority  
for ever. But if it shall hap-  
pen that Cadoc and his suc-  
cessors with their followers  
shall diminish, then shall be  
given unto them two oxen as  
recognition of subjection and  
alliance. Whereupon coming  
together to the monastery of  
Elli they confirmed this agree-  
ment with the kiss of peace  
in the sight of Elli hard by  
the cross which is on the road  
known to many.

Of this thing are witnesses  
Catoc, Elli, Cleophas, Sam-  
son, Jacob, Boduan, Conocan,  
Mach. They departed each to  
his own place blessing and  
blest. Amen.

Church  
built by  
Cadoc for  
a disciple.

Sciendū . ē . nob qđ Cadoc  
construī ecclesiam Mach moilo  
disciplo eiꝰ eāqꝫ munimine  
uallauit ac in eadē altare  
composuit . q̄tinꝰ illo hospita-  
retꝝ q̄ndo iret ad Guent ac iñ  
rediret . dimisitqꝫ Mac moilū  
in ea p̄orē atqꝫ ad ministꝰtionis

Be it known to us that  
Cadoc built a church for Mach  
Moilus, his disciple, and walled  
it securely, and constructed an  
altar therein, to the end that  
therein he should be enter-  
tained when he should go to  
Gwent and return thence, and

toti<sup>9</sup> pcuratorē . Pollicit<sup>9</sup> . ē .  
 q̄ Cadoc<sup>9</sup> regni p̄mia celoz  
 cunctis q<sup>1</sup> ei<sup>9</sup>dē eccle posses-  
 siones ag<sup>ls</sup> seu pecuniis aut  
 elemosinis auxerint : Testes s̄t .  
 sup hoc . Cadoc ⁊ cici ei<sup>9</sup> .  
 Pachan . Detiu . Boduan .  
 Quiq̄ custodierit b̄nd̄ . e . a  
 d̄o . ⁊ q<sup>1</sup>q̄ frangit maledict<sup>9</sup>  
 erit a d̄no Am̄.<sup>1</sup>

he ordained Mac Moilus as prior therein, and to be procurator of the whole of its administration. Moreover, Cadoc promised the rewards of the kingdom of heaven to all who should increase the possessions of the said church by land or moneys or alms.

The witnesses thereof are Cadoc and his clergy, Pachan, Detiu, Boduan.

Whosoever shall keep [this] shall be blessed by God ; whosoever shall break it shall be cursed by God. Amen.

Donations very similar to these, of churches built or founded by the donors, occur in Continental cartularies.<sup>2</sup> In the donation by Elli, the companion of Cadoc, of his church—'Llanelli'—there is an interesting variation in the description of the annual 'pensio,' or 'census.' It is described, not as a food-rent of so many measures of beer, with bread, flesh, and honey, as in most cases, but as *three nights' cibaria*, i.e. *gwestva*, payable in summer and winter respectively, the equivalent details of which are taken as well known, and not needing definition. This is an early illustration of the adaptation of the food-rent or *gwestva* to the nightly supply of the wants of the *familia* of the monastery to whom the donation was made. Instances will follow of the transfer of food-rents from a chieftain to a monastery without alteration. It will be noticed that, as in this case of the nights' entertainments, so also in other cases, the numbers are reckoned in *threes*.

The three  
nights'  
*gwestva*.

<sup>1</sup> Fol. 88 d. old ref.. 89 d. new.

<sup>2</sup> *Cart. de St. Bertin*, pp. 28. 29 (A.D. 677).

CHAP.  
VII.

A chief-  
tain  
murders  
two  
nephews,  
and,  
in re-  
demption  
of the  
crime, he  
and  
another  
make  
donations  
of land  
with its  
food-rents  
of beer,  
bread,  
flesh, and  
honey.

The next record is of a different character:—

Post inuallū temporis oc-  
cidit Euan Buurr duos uiros  
filios sororis ei<sup>o</sup>. Atgan scit  
⁊ Aidnerth. Quā ob rē uenit  
Cadoc ⁊ Eltuth. ⁊ maledixēſt  
Euan. Vñ coact<sup>o</sup> uenit Euan  
⁊ Reges cū eo ad pſentiā  
Codoci atq, Eltuti ⁊ confessusq,  
ē eis scēla sua. At illi dixēſt  
ei. Redime culpā homicidij.  
Respondit Catlon dicens. Dabo  
agrū nōe Lan Hoitlon Cadoco.  
Pensio ei<sup>o</sup>. ij. vasa sex  
modioꝝ ceruise cum pane ⁊  
carne ⁊ melle. scdm solitā  
debitā debiti mensurā. Mer-  
chiaun u<sup>o</sup> dedit villā uidelicet  
Conhil Eltuto. atq, .iii. nasa  
q̄ sex modios ſuise continebāt  
unū quodq, uas cū ag<sup>is</sup> con-  
sec<sup>an</sup>tes ⁊ pfatis scīs in ppetuā  
elemosinā cōtulerūt. At illi satis-  
factionē Euan suscipientes.  
xiiii. annos penitencie iniunx-  
erūt ei.

Cui<sup>o</sup> facti testes fueſt. Cat-  
lon. Merchiaun. Euan. Cethij.

Sōs  
Catman. Hoitlon. Virgo  
Cadoc. Finiau scott<sup>o</sup>. Eute-  
gryn lector. Familia q̄ Cadoci.  
atq, Cadoci. atq, Eltuti ⁊  
testes sūt. Qui cūq, custodierit ⁊  
benedict<sup>o</sup> erit a Dō. ⁊ q<sup>l</sup>cunq,  
frangit maledict<sup>o</sup> erit.<sup>1</sup>

After an interval of time  
Evan Buurr killed two men,  
sons of his sister, to wit Atgan  
and Aidnerth. Whereupon  
came Cadoc and Illtud and  
cursed Evan. Whereby con-  
strained came Evan and the  
kings with him to the presence  
of Cadoc and Illtud, and con-  
fessed to them his crimes. And  
they said to him, 'Redeem the  
crime of homicide.' Catlon  
replied saying, 'I will give land  
called Lan Hoitlan to Cadoc;  
the *pensio* thereof is two ves-  
sels each of six modii of beer,  
with bread and flesh and  
honey, according to the due  
and accustomed measure.'  
Moreover, Merchiaun gave a  
villa, *i.e.* Conhil, to Illtud, and  
three vessels which contain six  
modii of beer, consecrating each  
vessel with the land. They  
conferred them on the afore-  
said saints in everlasting alms.  
Moreover, they receiving satis-  
faction from Evan enjoined  
upon him fourteen years of  
penitence. Of which fact the  
witnesses were Catlon, Mer-  
chiaun, Evan, Cethij, St. Cat-  
man, Hoitlon, Virgo Cadoc,  
Finiau Scottus, Eutegryn the  
reader. Also the family of  
Cadoc, and of Cadoc and Illtud,  
are witnesses. Whoever shall  
keep this shall be blessed of  
God, and whoever shall break  
it shall be cursed.

<sup>1</sup> Fol. 38 d. old ref., 39 d. new.



This record is interesting in several ways. A chieftain has murdered two sons of his sister. St. Cadoc and St. Illtud are courageous enough to charge him with the crime. He brings two other chieftains with him (probably members of his family), and makes confession, whereupon the two abbots require him, according to Church law, to redeem the crime of homicide. There is no *galanas* within the kindred, but the Church must have her due. The two chieftains comply with the demand, and respectively make to the monasteries of the two abbots donations of properties, and these, according to custom, are described by the amount of the annual payments or food-rents due from them, viz. in one case two vessels, each of six *modii* of beer, with bread, flesh, and honey, according to customary amount and measure; in the other case, three such vessels, each of six *modii* of beer, and bread, flesh, and honey, in addition.

But this is not all. Having received these donations, the two abbots impose upon the murderer fourteen years' penance, *i.e.* seven years' penance for each of the two murders, according to the rules laid down in contemporary Penitentials.<sup>1</sup>

The  
fourteen  
years'  
penance.

What could Gildas ask more from the abbots than this? The witnesses comprise amongst others the two chieftains who make the donations. One of them, Merchiaun, as we shall find from another record, was afterwards murdered by his relative, Guoidnerth. Gildas did not, it seems, overrate the crimes of chief-

<sup>1</sup> 'Hibernensis, sinodus dicit: Omnes homicidæ si toto corde conversi fuerint, VII annorum penitentiam districte sub regula monasterii peniteant.' *Die Irische Kanonensammlung*, Waser'schleben, p. 96. Lib. xxviii. c. 10.

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VII.The Irish  
monk  
Finian as  
witness.

tains. Another witness was *Finiau Scottus*. This can hardly be other than the Irish monk Finian,<sup>1</sup> already alluded to, who, according to Irish authorities, came over when thirty years old into Wales, to be the disciple, as already mentioned, of the Welsh saints David, Cadoc, and Gildas, and, after remaining thirty years in Britain, returned to Ireland to found the 'second order' of monasteries. He died, like so many others, of the Yellow Death, according to the annals of Ulster, in A.D. 548.<sup>2</sup> The appearance of Finian as a witness to this record puts back the date of the transaction, if authentic, some years, at least, before the Yellow Death.

VIII. THE DONATIONS TO THE MONASTERY OF ST. CADOC  
(continued).

Donations  
whilst  
Conige  
was  
abbot of  
Llan-  
carvon.  
Donation  
of land  
with re-  
servation  
of occupa-  
tion and  
payment  
of food-  
rent of  
beer, &c.

The next three donations are linked together by the fact that they were made in the time of Conige, the abbot of St. Cadoc's monastery, and that some of the witnesses were common to them all.

Sciendū . ē . qđ Theudor  
fili<sup>o</sup> Mourici dedit gladiū ves-  
tiñtūq, Catoco ⁊ familie ei<sup>o</sup>  
q<sup>a</sup>tin<sup>o</sup> in emerēt ſrā in susten-  
tationē ei<sup>o</sup>dē . Conige u<sup>o</sup> abbas  
altaris ſcī Cadoci tribuit gladiū  
illū uestiñtūq, Spoīs ⁊ Rodrico  
p<sup>r</sup> uilla cui noī Conguoret in  
Pencenli . q<sup>i</sup> concessē hanc  
Cadoco ⁊ eiusdē eccle possi-  
dendā iure ppetuo . q̄ annua  
pensione psołū et pmissio Coniğ

Be it known that Theudor  
son of Mouricus gave a sword  
and garment to Cadoc and  
his *familia* to the end that  
therewith they should buy land  
for the sustentation of the  
same. Moreover, Conige abbot  
of the altar of St. Cadoc,  
assigned that sword and  
garment to Spoīs and Rodricus  
for the villa named Conguoret  
in Pencenli, who granted it to

<sup>1</sup> Rees misread the manuscript as 'Finian Seoctus,' and so failed to recognise the name of the Irish monk.

<sup>2</sup> Reeve's *Life of St. Columba*, lxxiii., n.; Skene's *Celtic Scotland*, ii. p. 50.

ac p̃libate familie . p manū  
Spois ⁊ filioꝝ ei⁹ in eñnū . nouē  
modios ceruise panē q̃ carnē  
ac mel . Et ut ista possessio  
liba ⁊ q̃leta foret ab oñibꝫ  
seruitiis ⁊ exactionibꝫ t̃renoꝝ  
regū ⁊ isdē Spois fili⁹ Gurhur  
smptit⁹ . ē . iii . uaccas Guorne-  
met . uñ p̃fat⁹ Rodri tenuit  
cartā siue g̃phiū sup manū  
Conige abbatis Nantcarbanan  
in confirmatiōem hui⁹ dona-  
tionis . Postea u⁹ conuenērt  
Rodri ⁊ Spois ac filii ei⁹ .  
Conige etiā ⁊ clerici ei⁹ attulerūt  
crucē s̃ci Cadoci ⁊ humū ei⁹ ⁊  
circueundo p̃dictū agrū con-  
gaueret . illudq̃ uendicaueūt ⁊  
p̃cepti s̃ci humū in signū p̃ple  
possessionis sup illū corā idoneis  
testibꝫ consp̃seūt .

De laicis, testes . Rodri .  
Guornemet . Guoguoret . Hoil-  
bin . Honhoer . Colbin . De  
clericis . Samson . abbas altaris  
s̃ci Eltuti . Conige abb altaris  
ĩci Cadoci . Plossan . Ætern .  
Iouan . Minnocioi . Brenic . ⁊  
familia s̃ci Cadoci . testis ē .  
Qui conseruaūit conseruet illū  
Ds . ⁊ q̃ fregerit maledict⁹ erit  
a Dño añi .<sup>1</sup>

Cadoc and his church in posses-  
sion by perpetual right so that  
in annual *pensio* it should pay  
to the said Conige and his  
*familia* aforesaid by the hand  
of Spois and his sons for ever  
nine *modii* of beer, also bread,  
flesh, and honey, and that this  
possession should be free and  
quit of all services and exac-  
tions of earthly kings the said  
Spois son of Gurhur bestowed  
three cows on Guornemet.  
Whereupon the said Rodricus  
held the charter or writing  
upon the hand of Conige the  
abbot of Nantcarvon in confir-  
mation of this donation. After-  
wards, moreover, came together  
Rodricus and Spois and his  
sons, also Conige and his clergy  
brought the cross of St. Cadoc  
and his earth, and by going  
round the said land Congueret  
both sold it and scattered on it  
the earth of the saint aforesaid  
as a sign of proper possession  
before fit witnesses. Of laity,  
witnesses . Rodricus, Guorne-  
met, Guoguoret, Hoilbin,  
Honhoer, Colbin. Of clergy  
Samson abbot of the altar of  
Illtud, Conige abbot of the  
Altar of St. Cadoc, Plossan,  
Ætern, Iouan, Minnocioi,  
Brenic, and the family of St.  
Cadoc is witness Who shall  
have kept this God keep him.  
Who shall have broken it shall  
be accursed by God. Amen.

<sup>1</sup> Fol. 38 old ref., 39 new.

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VII.

Sword  
and vest-  
ment  
used as  
money.

This record presents many points of interest.

Theudor, the son of Mouric, gives a sword and a vestment to the monastery of St. Cadoc to be used as money to purchase land for its maintenance.

Conige, the abbot, buys with them a villa named Conguoret, in Pencenli, from Spois and Rodric. They, however, retain possession. The food-rent of nine *modii* of beer, with bread, flesh, and honey, is to be paid by them and their sons for ever. And, that it might be freed from all secular services, Spois, the son of Gurhur, gives three cows to Guornemet. Rodri holds the charter or writing upon the hand of Conige, the abbot, in confirmation of the gift, and then, lastly, Rodri and Spois with his sons, and the abbot with his clergy, carry the cross of St. Cadoc and earth from his altar or sepulchre round the newly purchased land in the presence of witnesses.<sup>1</sup> Cadoc is now evidently dead.

The next record is as follows :—

Donation  
of land by  
a father  
and three  
sons, re-  
serving  
occupa-  
tion under  
food-rent.

Sciendū ē qđ Bronnoguid  
fili<sup>9</sup> Febric dedit dimidiā partē  
agri Idracelis p̄ aīa sua ⁊ ut  
noīn ei<sup>9</sup> in libro Catoci ap̄  
Nantcarban sc̄ibet<sup>r</sup>. Do ⁊  
monastīo sc̄i Cadoci. Et ipe  
qđdē Bronnoguid ⁊ tres filii ei<sup>9</sup>  
Guedan. ⁊ Guobrir. ⁊ Meue.  
tenuēft sc̄ptū g<sup>a</sup>phii sup  
manū Conige p̄ncipis altaris  
Cadoci in sempit̄no donationis  
iure Do ⁊ sc̄o Cadoco. Ann<sup>9</sup>  
⁊ enī illi<sup>9</sup> ag<sup>1</sup> census p̄petuus  
ē ⁊ tres modii ceruise. ⁊ panes  
⁊ carnes ⁊ mina mellis. Hec  
enī Bronnotguid ⁊ tres filii ei<sup>9</sup>

Be it known that Bronno-  
guid, son of Febric, gave a  
half share of the land Idracelis  
for his soul, and that his name  
might be written in the book  
of Cadoc at Nantcarvan, to  
God and the monastery of  
St. Cadoc. And he, to wit  
Bronnoguid, and his three  
sons, Guedan and Guobrir  
and Meue, held the writing of  
the document upon the hand  
of Conige, chief of the altar  
of Cadoc, in everlasting right  
of donation to God and St.  
Cadoc. Moreover, the annual

<sup>1</sup> See *Book of Llan Dav*, pp. 71, 121, 161, 162, for other examples of this kind of ceremony.

⁊ gñatio illoꝝ annuati debent  
psoluere familie Cadoci usq;  
ad diē iudicii. Hui⁹ pactiōis  
testes sūt. Bronnotguid dñs  
fundi ⁊ filii ipsi⁹. Guoidan.  
Marcant. Iunemet. Conige  
abb. Elionoy. Brenic. Man-  
nocol. Beduan. Plosan. Qui  
hāc donatiōē seruauit; cus-  
todiat illū Ds. Et qī frēgit;  
maledict⁹ erit a Dō. Añ.<sup>1</sup>

permanent *census* of that land  
is three *modii* of beer, and  
bread, and flesh, and a *mina*  
of honey. For Bronnoguid  
and his three sons and their  
offspring ought to pay these  
annually to the family of  
Cadoc until the day of judg-  
ment. Of this agreement are  
witnesses, Bronnoguid, *dominus*  
*fundi*, and his sons Guoidan,  
Marcant, Junemet, Conige  
abbot, Elionoy, Brenic, Man-  
nocol, Beduan, Plosan. Who  
shall keep this donation God  
guard him, and who shall  
break it shall be cursed by God.

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In this case the donor and his three sons hold the writing, as in other instances, upon the hand of the abbot. They, however, retain the occupation of the land, and the father, who is the *dominus fundi*, and the three sons and their kindred, are henceforth to pay to the abbey the *census* of three *modii* of beer and bread and flesh, and a *mina* of honey yearly, till the day of judgment.

The next record is of the same kind. Possession is retained and the *census* payable to the abbot is exactly double that of the last case.

Sciendū . ē . qđ dedit Con-  
belin agrū Lisdin borriori uocat⁹  
p cōmercio regni celestis cū  
corpore suo Dō ⁊ sñ Cadoco  
qđ ei annuati psoluet sex  
modios Cuisse . cū pane ⁊ carne  
⁊ melle . Testis . ē . Conige qī  
sup manū suā sc'psit [⁊ sumpsit]  
concuū . i . Cyrogaphum.<sup>2</sup>

Be it known that Conbelin  
gave land called Lisdin borriori  
for purchase of the kingdom of  
heaven with his own body to God  
and St. Cadoc so that he should  
pay to him (Cadoc) annually  
six *modii* of beer with bread and  
flesh and honey. The witness is  
Conige, who, upon his own hand,  
[took (?)]. . . chirograph.

Donation  
of the  
same kind.

<sup>1</sup> Fol. 38 old ref., 39 new.

<sup>2</sup> Fol. 40 old ref., 41 new.

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## IX. DONATIONS TO THE MONASTERY OF ST. CADOC

(continued).

The next record is that of a donation to God and St. Cadoc by a father, who commended a villa to his son so that the latter should serve the abbey and pay out of the surplus produce the food-rent of nine *modii* of beer with bread and flesh and honey to St. Cadoc.

Donation  
by a  
father, re-  
serving  
occupa-  
tion to his  
son, with  
food-rent  
to St.  
Cadoc.

Sciendū . ē . sane qđ Gual-  
luiur donauit Đo ⁊ Sċo Cadoco  
agrū Pencarnov . p aīa sua in  
sempitnū ⁊ usq; ad diē iudicii .  
Guallunir aū hanc uillā com-  
mūdauit Iudnou filio suo . q<sup>atin</sup>  
ipse ⁊ heredes ipsi<sup>o</sup> seruirēt  
familie Cadoci ex sūptib; hui<sup>o</sup>  
ag<sup>i</sup> p<sup>l</sup> ipsos . Cens<sup>o</sup> hui<sup>o</sup> ag<sup>i</sup> .  
ē . nouē modii ceruise . panes ⁊  
carnes c̃ melle . Quinimmo ⁊  
q<sup>o</sup>cq; clerici Cadoci uoluerint  
manducare ⁊ bibe ⁊ uidelicet in  
Basseleg . seu in Pencarnov :  
p<sup>l</sup>fat<sup>o</sup> Iudnou cibaria ⁊ potiōem  
q̃ p<sup>l</sup>libauim<sup>o</sup> afferet ad illos .

Hui<sup>o</sup> pactionis testes sūt  
Paulus abbas Nantcarban .  
Guenlioui fr̃ ei<sup>o</sup> . Tunic . Cana-  
poi . Tanet . Hierbrith . Mer-  
hitr . Concū . Qui c̃q; custodierit .  
custodi; illū Đs . ⁊ q<sup>i</sup> fr̃git  
malef . e . a Đno . aī .<sup>1</sup>

Be it well known that  
Gualluiur gave to God and  
Cadoc the land Pencarnov for  
his soul for ever till the day  
of judgment, Guallunir, more-  
over, 'commendavit' this villa  
to Judnou, his son, to the end  
that he himself and his heirs  
should serve the family of Cadoc  
out of the produce of this land  
beyond their own needs.<sup>1</sup> The  
*census* of this land is nine  
*modii* of beer, bread and flesh  
and honey. But nevertheless,  
that whenever the clergy of  
Cadoc wish to eat or drink,  
namely, in Basseleg or in Pen-  
carnov, the said Judnou shall  
supply them with food and  
drink as aforesaid. Of this  
agreement are witnesses :  
Paulus, Abbot of Nantcarban,  
Gwenlioui his brother, Tunic,  
Canapoi, Tanet, Hierbrith,  
Merhitr, Concum. Whoever  
shall keep this, God keep him ;  
and who shall break it shall be  
cursed by God.

<sup>1</sup> Fol. 38d old ref., 39d new.



The following is a simple one :—

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Sciendū ē . qđ Temit dedit  
agrū . id est de Ag° Crucin .  
altari s̄ci Cadoci in ppetuā  
possessionē cū filiis suis . in  
tempore Pauli abbis de Nant-  
caruan . qđ annuatī .vj. modios  
ceruise ȝ panibꝫ ȝ carnibꝫ  
familie s̄ci Cadoci . iugit̄  
psolūet.

Testes s̄t . De clicis . Gnouan  
. Matganoj . Son . Brenic .  
Elionoe . Pill lector . De laicis  
u° : Cungrat . Guedhoc .  
Eliunui . Rimogeat . Branoc .  
Cunhape . Qui ȝ seruauit hāc  
obtonē : conseruet illū ȝs .  
ȝ q<sup>i</sup> abstulit : confringet illū  
ȝs.<sup>1</sup>

Be it known that Temit  
gave land, *i.e.* of Ager Crucin,  
to the altar of St. Cadoc in  
perpetual possession, with his  
(Temit's) sons, in the time of  
Paul, Abbot of Nantcarban, so  
that he should pay annually six  
*modii* of beer, with bread and  
flesh, to the family of St. Cadoc  
for ever.

Similar  
donation  
by a  
father and  
his sons.

Witnesses are, of the clergy :  
Gnouan, Matganoi, Son, Brenic,  
Elionoe, Pill the reader. Of the  
laity, Cungrat, Guedhoc, Eliu-  
nui, Rimogeat, Branoc, Cun-  
hape. Whoever shall keep this,  
God keep him ; and who with-  
draws it, God will break him  
in pieces.

Here again the donor and his sons retain posses-  
sion on payment of the *census* of six *modii* of beer  
with bread and flesh.

The rest of these remarkable records are proved  
by numerous coincidences in the witnesses to be  
contemporary with those in the 'Book of Llan Dav,'  
which belong to the time of the Bishop Oudocens.  
This bishop succeeded St. Teilo, it is supposed, about  
A.D. 574, and, according to the 'Book of Llan Dav,'  
he received donations from three chieftains in succes-

<sup>1</sup> Compare this with the fol-  
lowing passage in Gregory of  
Tours, *De Virtutibus S. Martini*,  
lib. iv., s. 11 : 'Tradidit ei omnem  
possessionem suam dicens : " Sint

hæc omnia penes Sancti Martini  
ditionem quæ habere videor et hoc  
tantum exinde utar, ut de his dum  
vixero, alar.'

<sup>2</sup> Fol. 39 old ref., 40 new.

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sion—viz. Meurig, who is said to have died A.D. 575;<sup>1</sup> his son Athrwys, and his grandson Morcant.

The first three donations now to be considered were made whilst Jacob was Abbot of St. Cadoc, and the next two during the abbacy of Sulien. The first two were made during the lifetime of Meurig, and the rest in the time of his grandson Morcant. In the meantime, it was under Meurig's son, Athrwys, that the dispute arose between St. Oudoceus and Biuon, Abbot of St. Illtud, which gave rise to the charter in the 'Book of Llan Dav,' whereby the cells of the disciples of St. Dubricius—Cyngualan, Arthruodu, and Congur—which had been lost in the Yellow Death, were confirmed to the see of Llandaff. The correspondence between the witnesses to this confirmatory charter and those of the following records of donations to the monastery of St. Cadoc, so far as it goes, is confirmatory evidence of the substantial genuineness of both. And the date of the donations is fixed within the limits of the episcopacy of Oudoceus, roughly embracing the closing decades of the sixth century.

Purchase  
from a  
chieftain  
and his  
family of  
land,  
thereupon  
given to  
St. Cadoc.

Notū sit omīb; qđ Guor-  
cinnim emit uillā Reathr a  
Mourico in p<sup>l</sup>a hereditatē p  
gladio cui<sup>o</sup> capulū extitit deaur-  
ratū p<sup>ci</sup>ū . xxv . uaccarū  
app<sup>ci</sup>atū . Imptit<sup>o</sup> . ē . q<sup>h</sup>  
Concennio Pauli filio equū in  
p<sup>ci</sup>o . iiij<sup>pr</sup> . uaccař . Preciař  
etiā triū unciař uestiñiti .

Be it known to all that  
Guorcinnim bought the villa  
Reathr from Mouricus for his  
own inheritance for a sword  
whose hilt was gilded and valued  
at the price of twenty-five cows.  
He bestowed also on Concen-  
nius, son of Paulus, a horse of  
the value of four cows, also of

<sup>1</sup> Rees' *Lives of Cambro-British Saints*, supplementary notes,  
p. 6.

Cōmoro aū q̄ndā equū optimū  
Concenni filio . Sz ⁊ Andreso  
Morcanti filio gladiū ī ꝑcio .  
iiij<sup>or</sup> . uaccaŕ . Itē idē largit<sup>o</sup> .  
ē . ꝑciū . iiij<sup>or</sup> uaccaŕ . Iudnertho  
Mourici filio unāq̄ bouē Cor-  
nouano nut<sup>i</sup>tori suo ⁊ aliā  
uaccā ꝑcuratori regis Guen-  
gartho . P<sup>o</sup> hāc g<sup>o</sup> emptionē  
tenuēŕ Mouric ⁊ Concen  
g<sup>a</sup>phiā carte sup manū Guor-  
cum in sēpītā hereditatē sibi  
⁊ ei<sup>o</sup> ꝑgeniei . Iꝑe u<sup>o</sup> Guorcum  
dedit hac uillā ecclesie s<sup>c</sup>i  
Cadoci in ꝑpetuā possessionē .  
usq̄ in diē iudicii . tenuitq̄  
cyrog<sup>a</sup>phū donationis sup manū  
Iacobi abb<sup>i</sup>s Carbanī uallis ꝑ  
cōmemoŕone hui<sup>o</sup> elemosine  
corā idoneis testib<sup>z</sup> . q<sup>o</sup>z nōa  
subsc<sup>i</sup>bunt<sup>r</sup> . Eudoce ēps . ⁊  
Cethig ꝑposit<sup>o</sup> altaris s<sup>c</sup>i  
Docgwini . Iacob<sup>o</sup> ꝑposit<sup>o</sup> siue  
abb<sup>i</sup>s altaris s<sup>c</sup>i Cadoci . ⁊  
familia ei<sup>o</sup> secū . De familia  
Eltuti : Testes s<sup>t</sup> Conmoe  
ꝑs<sup>r</sup> . Comnil Magist<sup>r</sup> . ⁊  
Ioseph ꝑs<sup>r</sup> . Biuone . Catgen .  
De laicis u<sup>o</sup> : Mouric<sup>o</sup> ⁊ filii  
ei<sup>o</sup> . Andrus . Guedgen . Bra-  
mail . Concit fili<sup>o</sup> Ermit .  
Guorbes fili<sup>o</sup> Berran . Geintoc .  
Assail . Arcon . Guallimir .  
Iudhol . Matton . Eliud<sup>o</sup> .  
Hilon . On<sup>i</sup>s testes sup hanc  
donationis consēptionē . Pre-  
dicta nāq̄ uilla Reathr . Cōpe-  
tebat Mesiocho hereditario iure .  
cui Guorcinnī . equū ꝑstitit ut  
huic concessioni adq<sup>i</sup>escet ha-  
bentē ꝑciū triū uaccarū . Qui

garments of the worth of three  
ounces [of silver ?]. Moreover,  
to Commor, the son of Con-  
cennius, a certain 'best horse' ;  
also to Andresus, son of Mor-  
cant, a sword of the value of  
four cows. Item, the same  
[donor] granted the price of  
four cows to Judnerth, son of  
Mouricus, together with an ox  
to Cornovanus, his foster-father,  
and another cow to Guengarth,  
the procurator of the king.  
Therefore, on account of this  
purchase, Mouric and Concen  
held the writing of the charter  
upon the hand of Guorcinn for  
everlasting inheritance for him-  
self and his offspring. More-  
over, Guorcinn himself gave  
this villa to the church of St.  
Cadoc in everlasting possession  
till the day of judgment, and  
he held the chirograph of dona-  
tion upon the hand of Jacob,  
the abbot of Carban valley, in  
commemoration of this alms,  
before fit witnesses whose  
names are subscribed. Eudoce,  
bishop, and Cethig, prepositus  
of the altar of St. Docgwin,  
Jacob, prepositus or abbot of  
the altar of St. Cadoc, and  
his family with him. Of the  
family of Illtud are witnesses :  
Conmoe priest, Comuil magister,  
and Joseph priest, Biuone, Cat-  
gen. Of the laity Mouric and his  
sons Andrus, Gwedgen, Bramail,  
Concit son of Ermit, Gurbes son  
of Berran, Geintoc, Assail, Ar-

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hoc temerauit : maledict<sup>9</sup> erit  
a Deo.<sup>1</sup>

con, Gwallimir, Judhol, Matton,  
Eliudus, Hilon, all witnesses of  
this conscription of donation.  
For the aforesaid villa of  
Reathr belonged to Messiocus  
by right of inheritance, to whom  
Guorcinn gave a horse worth  
three cows that he should assent  
to this grant. Who shall vio-  
late this shall be accursed by  
God.

Gold-  
hilted  
sword,  
&c., used  
as money.

This record represents Guorcinnim as buying a certain villa from Meuric the king with a gold-hilted sword worth twenty-five cows. A horse worth four cows is also paid to Concenn. Vestments worth three ounces [of silver] are paid to Conmor, and a 'best horse' to the son of Concenn. A sword worth four cows is given to the son of Morcant, and another worth four cows to the son of Meuric, and an ox is given to his foster-father. Lastly, a cow is paid to Guengarh, procurator of the King Meuric. This done, and the consent of all these having been thus obtained, Meuric and Concenn hold the written charter, according to the prevalent form of delivery, on the hand of Guorcinnim, the purchaser, in token of eternal inheritance to him and his descendants. Then the purchaser gives the villa so bought to the church of St. Cadoc, and holds the chirograph of the donation upon the hand of Jacob the abbot in the presence of Bishop Oudoceus and others. But even now all has not yet been done. Another person claims hereditary rights in the land, and Guor-

<sup>1</sup> Fol. 39d old ref., 40d new.

cinnim has to give him a horse worth three cows to get quit of his claim. Surely we have in this, as in some other cases, an example of a sale of land belonging to a chieftain's *gwely*.

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Ostendendū . ē . futuris p  
temporū mutacionib; et regū  
successib; . qđ Mouric<sup>o</sup> Rex  
dedit partē agri p aīa sua q'  
uocat<sup>r</sup> Insule Tuican . ac due  
partes ag<sup>i</sup> q' ppie fueŕt Gorbrith  
ŕ Gassoc . necñ ŕ sororis sue  
pariŕ Sule . sup q' ēb; Mouric<sup>o</sup>  
rex g<sup>a</sup>phiā conscriptionis tenuit  
sup manū Iacob abbis Cathedre  
sēi Cadoci . ut ipe libas ŕ q'etas  
facet ab omī censu ŕ ab omī  
calūpnia . ŕ ab omib; ŕ seruitiis  
excepto famulatio sēi Cadoci .  
Qua ppŕ p<sup>o</sup> hec dedit Iacob  
equū Mourico regi . at ille  
largit<sup>o</sup> . ē . illū Guodgen filio  
Brocmali . Hui<sup>o</sup> rei testes sūt .  
Iacob abbs . Rumceneu . Catt-  
hig . ŕ pŕes eoꝝ Cōmogoe . Con-  
mil . Guorgeneu . Beuonoe .  
Catgen . Hearngen . Crasgell .  
Outegurn . Guitlon . Sulien .  
Clerici . De laicis Mouric<sup>o</sup> sup  
ipsū solū . ŕ sup filios suos . a  
gŕatiōe in gŕationē . Guetlgen  
fili<sup>o</sup> Brocmali . Guallunir .  
Guorcinnim . Guorbes . Mor-  
cenev . Morhoen . Hii sūt testes  
sup hoc pactū : ut . n . soluat<sup>r</sup>  
in eŕnū . Deīn Mouric<sup>o</sup> rex  
confirmavit hāc donationē sup  
altare sēi Cadoci corā seniorib;  
suis . Qui cūq; conseruauit būdict<sup>o</sup>

Be it declared to posterity,  
because of the changes of times  
and the successions of kings, that  
King Mouric gave for his soul  
a part of the land called Insula  
Tuican and two parts of the  
land which belonged to Gorbrith  
and Gassoc as well as their  
sister Sula, equally, with respect  
to which King Mouric held the  
written document upon the  
hand of Jacob abbot of the  
chair of St. Cadoc, so that he  
himself might make them free  
and quit from all *census*, and  
all claims, and all services ex-  
cept the service of the family  
of St. Cadoc. Wherefore in  
this behalf Jacob gave a horse  
to King Mouric and he be-  
stowed it upon Guodgen son of  
Brocmali. Of this thing are  
witnesses: Jacob abbot, Rum-  
ceneu, Catthig, and their  
fathers Comogoe, Conmil,  
Guorgeneu, Beuonoe, Catgen,  
Hearngen, Crasgell, Outegurn,  
Guitlon, Sulien, clergy. Of  
the laity: Mouric on behalf of  
himself alone and his sons,  
from generation to generation.  
Guetlgen son of Brocmali, Gual-  
lunir, Guorcinnim, Guorbes,  
Morceneb, Morhoen. These .

Donation  
by a chief-  
tain con-  
firmed on  
the altar  
before his  
elders.

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erit . ⁊ q<sup>i</sup> dissolu<sup>i</sup>t maledict<sup>o</sup>  
erit a Deo.<sup>1</sup>

are witness over this agreement that it be not loosed for ever. Then King Mouric confirmed this donation upon the altar of St. Cadoc before his own elders. Whoever shall keep this shall be blessed, and whoever dissolves it shall be cursed by God.

This record is very similar to the last, except that the donation, after the usual formalities of delivery, is confirmed upon the altar of St. Cadoc by Meuric the king in the presence of his elders. Nor is it needful to dwell upon the next.

Donation  
of land  
with usual  
food-rent.

Sciendū ē qđ Terengual  
dedit agrū Letguoidel Do ⁊  
Cadoco q<sup>i</sup> annuati psoluet Ca-  
doco ⁊ familie ei<sup>o</sup> tres modios  
ceruise ⁊ panes ⁊ carnes ⁊ si  
forte ceruise caruerit : reddet .  
iiii<sup>or</sup> . modios t<sup>i</sup>tici ūl clamidē  
albū . Hāc elemosinā dedit  
Terengual Do ⁊ s<sup>c</sup>o Cadoco  
libam ⁊ q<sup>i</sup>etā ab omīi regali ⁊  
treno seruitio . p aīa sua ⁊ p  
aīa Morcāt.

Inde testes sūt Jacob p<sup>p</sup>osit<sup>o</sup>  
altaris Cadoci ⁊ familia ei<sup>o</sup> .  
Connmogui . Connul . Ioseph .  
Biuuonoi . Catgen . De famili  
Eltuti . testes . Marcant .  
Gualunir . Guedgen . Guen-  
garth.

Finis h<sup>o</sup> ag<sup>i</sup> . ē . a Pull  
tenbuib : usq<sup>q</sup> Dirprise . Quičq<sup>q</sup>  
seruauit bñdict<sup>o</sup> sit . ⁊ q<sup>i</sup>  
uiolaui<sup>t</sup> maledict<sup>o</sup> erit a Do.<sup>2</sup>

Be it known that Terengual gave the land Letguoidel to God and Cadoc, which annually shall pay to Cadoc and his *familia* three *modii* of beer, and bread and flesh, and if by chance beer shall be lacking, it shall give four *modii* of wheat or a white cloak. This alms gave Terengual to God and St. Cadoc free and quit from all regal and earthly service for his soul and the soul of Morcant. Witness thereof are Jacob prepositus of the altar of Cadoc and his *familia*, Connmogui, Connul, Joseph, Biuuoni, Catgen. Of the *familia* of Illtud are witnesses : Marcant, Gualunir, Guedgen, Guengarth. The boundary of this land is from Pulltenbuib as far as Dirprise. Whoso shall keep this be blessed, and whoso shall violate it shall be cursed by God.

<sup>1</sup> Fol. 40 old ref., 41 new.

<sup>2</sup> Fol. 39d old ref., 40d new.



The following record refers to the fratricide already mentioned of *Merchiun*, and the donation to St. Cadoc of Lann Catgualader, with its *census* of three *modii* of beer, by way of redemption of the crime.

A very similar record of donation is contained in the 'Book of Llan Dav,' but making Berthguin, Bishop of Llandaff, the recipient of the gift.

Notificandū . ē . postis qđ  
dedit Guoidnerth Lann Catgualader  
Đo ƿ sċo Cadoco q<sup>at</sup>in<sup>o</sup>  
q<sup>ot</sup> annis uas . iii . modiorū  
cuisse illi psolueret<sup>r</sup> cū oīnib;  
debitis p<sup>pt</sup> fricidiū germani  
sui Merchiun . atq; tandem  
reddit<sup>o</sup> dedit Dogwinno . Sup  
hoc testes fuerūt Berthgwin<sup>o</sup>  
epċ . Conmil . Terchan ƿ Congregatio ei<sup>o</sup> . Sulien abbs .  
Nant carban . Lumbiu p<sup>s</sup>ſſr .  
Biuni . Iouab . ƿ Congregatio  
sċi Cadoci . Saturn p<sup>nc</sup>es  
altaris Dogwinni . Marcant .  
Guoidnerth . Quiċq; seruauit  
: benedict<sup>o</sup> erit . Et q<sup>i</sup> tē-  
rauit : maledict<sup>o</sup> erit a Deo.<sup>1</sup>

Be it made known to posterity that Guoidnerth gave Lann Catgualader to God and St. Cadoc to the end that each year should be paid to him (Cadoc) a vessel of three *modii* of beer with all dues, on account of the fratricide of his own brother Merchiun, and after that he gave the rents to Dogwin. Concerning this the witnesses were Berthgwin bishop, Conmil, Terchan and his congregation, Sulien abbot of Nantcarban, Lumbiu priest, Biuni, Saturn chief of the altar of Dogwin, Marcant, Guoidnerth. Whoever shall keep this shall be blessed, and whoever shall violate it shall be cursed by God.

Donation  
in redemption  
of  
fratricide.

The following record is perhaps the most graphic and interesting of all :—

Sciendū . ē . qđ Morcant Rex  
uenando uenit usq; ad ripā  
fluminis Nadhauon ƿ iecit  
accipitrē sup anatē . ƿ ambo  
simul accipit<sup>r</sup> ƿ anas flum uolatu  
t<sup>ns</sup>meauert . Et subito uenie-  
bat aq<sup>la</sup> de ripa maris ut rapet

Be it known that Morcant, king, came a-hunting to the bank of the river Nadhauon, and threw his hawk upon a duck, and both at once hawk and duck crossed the river in their flight. And suddenly

Donation  
by a chief  
and his  
*procurator*  
of a  
*villa* and  
its *census*.

<sup>1</sup> Fol. 40 old ref., 41 new.

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accipitrē . Qđ ut uidit Marcant rex : ' ualde cōtstat<sup>o</sup> . ē . Ast conceite alūpn<sup>o</sup> regis ueniens nōe Guengarth . eques cō scuto ⁊ gladio ac lancea se in fluūm pripuit . ⁊ accipitrē a raptu aq'le nō modico uiritr eripuit : ' uer etia leporū accipitrē cū anate ad manū Morcant Regis attulit . illūq; tali facinore nō minimū letificauit . Quo c'ea dīx Morcant Guengartho . Ecce t'buo t' uillā Cadroc in ius hereditariū habentē longitudinē ab urbe Trotguid : usq; ad fluūm Nadauan . ⁊ latitudinē a fonte Guengarth : usq; ad aliū fontē Guengarth . Eodē die Morcāt ⁊ Guengarth prexerūt ad q'oddā tritoriu Cadocj . ⁊ t'buuit Guengarth Do ⁊ s'co Cadoco censū p'sc'pte uille Cadroc p aīa sua ⁊ p aīa Morcanti regis . scit singlis annis . xii . modios ūise ⁊ sextariū mellis . debitū q; panē ⁊ carnē . Insuper etiā idē Guengarth dedit Connmogoy Hipiclaur gladiū suū deauratū p aīa sua qđ habuit p'ciū . lxx<sup>ta</sup> . uaccař . Quare consuluit Cōmogoy Guengardo q' gladiū illū Morcanto p'staret . ut ille donationē Guengardi cōfirmaret sup pago Catroc : qđ ⁊ fec . Qua de re Morcant p'libatā donationē ratā habuit atq; sc'pto corroborauit sup manū Sulien illa illinc fore libā ⁊ q'etā ab omī freno seruitio . uerū fundit<sup>o</sup> obsequio Dī ⁊ scī Cadoci obnoxia .

Hui<sup>o</sup> rei testes sūt . Morcāt . sup se ipsū . ut nullus hui<sup>o</sup>

there came an eagle from the sea shore to seize the hawk. Which when King Morcant saw he was exceeding sorrowful, but in a moment a foster son of the king, named Guengarth, coming up on horseback with shield and sword and lancē, hurled himself into the river, and with no little bravery snatched the hawk from the grip of the eagle. And, moreover, lightly brought the hawk with the duck to the hand of Morcant the king, and by such achievement delighted him not a little. Whereupon Morcant said to Guengarth : ' Behold, I grant to thee the villa Cadroc as an inheritance stretching from the city Trotguid as far as the river Nadauan, and in breadth from the spring Guengarth as far as another spring Guengarth.' On the same day Morcant and Guengarth reached a certain territory of Cadoc, and Guengarth consigned to God and St. Cadoc the *census* of the aforesaid villa Cadroc for his soul and the soul of Morcant the king, to wit every year twelve *modii* of beer and a sextar of honey, and the bread and flesh due therewith. Over and above this the same Guengarth gave to Connmogoy for his soul his gilded sword 'Hipiclaur,' which was of the value of seventy cows. Wherefore, Connmogoy concurred with Guengarth when he bestowed

tritorii pcurator extat n<sup>i</sup> Guen-  
garth ⁊ heredes illi<sup>o</sup>. De Clicis .  
Sulien . Cōmogoi . Danoc .  
Guorguethen . Legan . Elgnou .  
De laicis u<sup>o</sup> Guingueri . Iacob .  
Boduan . Elguan . Gurhitr .  
Cuncuan . Quiçq, c<sup>o</sup> todierit  
bñd erit . ⁊ q<sup>i</sup> ifregit maled a  
Do ⁊ a Cadoco . Añ.<sup>1</sup>

that sword on Morcant, that he should confirm the donation of Guengarth with regard to the 'pagus' Catroc, which also he did. Concerning which thing Morcant aforesaid ratified the donation, and corroborated it by a writing upon the hand of Sulien, thenceforth to be free and quit from all earthly service, but completely subject to the service of God and St. Cadoc. Of this thing are the witnesses Morcant on behalf of himself that no one should be procurator of this territory except Guengarth and his heirs. Of the clergy : Sulien, Connogoi, Danoc, Guorguethen, Legan, Elgnou. Of the laity : Guingueri, Jacob, Boduan, Elguan, Gurhitr, Cuncuan. Whoever shall guard this shall be blessed, and whoever shall break it shall be cursed by God and St. Cadoc.

Morcant, the grandson of Meuric, is hawking with Guengarth, his *procurator*, and, as a reward for saving his hawk, the impulsive king gives him on the spot a villa, apparently, according to the boundaries, adjoining that occupied by Guengarth. Then the two together, on the same day, go to a certain territory of St. Cadoc, and there Guengarth gives to St. Cadoc the *census* of the villa so lately given to him by Morcant for the souls of himself and King Morcant—namely, twelve *modii* of beer and a sextar of honey, and the usual bread and flesh. Thereupon Guengarth gives to Connogoy, a cleric, his gilded

<sup>1</sup> Fol. 39 old ref., 40 new.

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A gilded sword named 'Hipiclaur,' worth seventy cows, and used as money.

sword named 'Hipiclaur,' worth seventy cows, for his soul. And the reason why Guengarth has to give him the sword turns out to be that the confirmation of Conmogoy is needful to the donation. Lastly, the king Morcant confirms it by a writing placed on the hand of Sulien, the abbot of St. Cadoc, and witnesses that no one shall be *procurator* of that territory except Guengarth and his heirs.<sup>1</sup>

We have now arrived at the last of these records.

Donation of land at Caerleon.

Significandū . ē qđ Retone dimidiā partē ag<sup>1</sup> iuxta Ciuitatē Legionis Dō atq; Sō Cadoco ppetuo iure possidendā q̄ illū fēditario iure contigebat . In qz tē ad Herbic deuoluta fuerat eandē ab illo emit . ⁊ Dō ⁊ sō Cadoco t'ibuit.

Cui<sup>2</sup> rei ⁊ sūt testes . Herbic . Curnet . Congale clerī . De laicis . Guornet . Guedguon . Guedgui . Son<sup>2</sup> . Atderreg . Qui c<sup>2</sup> todierit . sit bñdict<sup>2</sup> . q<sup>1</sup> uiolaui sit maledict<sup>2</sup> . Am̃.<sup>2</sup>

Be it signified that Retone [gave] the half share of land near Caerleon to God and to St. Cadoc in perpetual right of possession which concerned him by right of inheritance, and after had devolved upon Herbic, bought the same from him and gave it to God and St. Cadoc. Of which thing are witnesses: Herbic, Curnet, Congale, of the clergy. Of the laity: Guornet, Guedguon, Guedgui, Sonus, Atderreg. Who shall keep this shall be blessed, who shall violate it shall be cursed. Amen.

## X. AUTHENTICITY OF THE EARLY EVIDENCE.

These early records in keeping with tribal rules as to the family character of ownership.

The reader will now be able to judge for himself how far in these remarkable records we seem more or less to breathe the air of the sixth century, into which the lamentations of Gildas introduced us.

On the one hand, comparing the character of the transactions recorded with what has been already

<sup>1</sup> See *supra*, p. 154, n.

<sup>2</sup> Fol. 38d old ref., 39d new.

learned from the Codes and surveys of the tribal system, surely the habits and actions of the donors of the donations are in close keeping with the customary rules of tribal chieftainship.

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In the family character of their ownership and the necessity for the concurrence of relations, both as regards the redemption of their crimes and the validity of their grants, there is strong incidental evidence both of the mutual responsibility for crime and of the land ownership in *gweleys* under the rules of *tir gweliawc*.

At the same time, the use of gold-hilted swords, and vestments, and 'best horses,' instead of money—nearly all of them equated with cows—belongs to that earlier stage of tribal life to which the Codes look back as the period when 'all payments were made in cattle,' a period of which the reckoning of the gradations in the *galanas* in cows was a survival.

The cow  
the unit  
of value.

The moral atmosphere of these transactions clearly belongs to a lower and an earlier stratum of tribal life than that of the Codes. The impulsive passions of the chieftains, leading to so many murders of members of their own family, naturally belong to the uncurbed, childish stage of human life, which is prone to superstition, and succumbs so easily to spiritual terrors. It is in this early stage that pride and passion so soon are succeeded by temporary remorse and submission. At no other time than in the first moment of contact with the Church would the chieftains of conquering tribes be likely to succumb so submissively to the purely moral and spiritual power of the saints and the monks.

Moral at-  
mosphere  
under  
early  
tribal  
system.

Nor at any other period than this of first contact

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Mutual  
influence  
of the  
Church  
and tribal  
system.

would conquering chieftains follow tribal instincts so impulsively as not only to endow with donations the conquering spiritual power, but also themselves to rush into its communion, claiming chieftainship in it by themselves becoming monks and saints, so giving rise to saintly families of royal or chieftain blood, as in the case of St. Cadoc himself, St. Dubricius, and others.

The tribal system to a certain extent absorbed into itself the spiritual power to which the successors of Cunedda had to yield. And how naturally and inevitably this process of mutual absorption of one another by the tribal and spiritual powers produced or promoted in South Wales precisely those scandals, both in churchmen and chieftains, to which the lamentations of Gildas so loudly bore contemporary witness!

Formali-  
ties and  
forms of  
delivery.

Finally recurring to the technical side of these donations, and comparing the picturesque formalities used in making them with contemporary Continental forms, there is close resemblance without servile imitation. Perhaps nowhere else do we find exactly the formality of placing the writing upon the hand (*super manum*) of the recipient in the presence of witnesses. There is an out-of-doors air about this form which seems to show that the transactions did not always take place in a church. Where the transaction took place in a church, the writings, as on the Continent, were laid upon the altar, or upon the copy of the Gospels which lay upon the altar. These Gospels naturally became, as in the case of the copy which Gelhi purchased from Cingual, and placed on the altar of St. Teilo, the recipients of



memoranda of similar donations, but there is no mention in the Cadoc records of this practice having yet commenced.

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VII.

All this is in keeping with the methods described in the Alamannic and Bavarian laws of the early seventh century.

There is the same correspondence in the process by which an absolute donation is made to the Church to last for all eternity, or 'till the day of judgment,' whilst at the same time continued usufruct of the property is permitted to the donor or his family on payment of the customary food-rent. Where else can be found among British records anything like the habitual use of what quotations from the Alamannic and Bavarian laws and from the Rules of St. Benedict prove to have been common forms in use on the Continent in the sixth and seventh centuries?

The reservation of occupancy with food-rents.

The origin of these forms of donation in the development of Roman law has been clearly described at length by the late M. Fustel de Coulanges.<sup>1</sup> There was first the simple donation with a reservation of the usufruct. The Roman law allowed even the devise by the testator of the property to one person without the usufruct, which went in that case to his heir.

But there was also the other method by which, having made a donation, the donor received back the usufruct as a benefice or as a *precaria*. M. de Coulanges pointed out that originally the transaction in such cases was a triple one. First came the absolute *donatio*. Secondly came the *petitio* for continued

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<sup>1</sup> *Les Origines du Système Féodal*, c. iv. and c. v.

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VII.

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user. Thirdly, the transaction was completed by the *præstatio* on the part of the new owner, by which the donor received permission to continue the occupation as a *precaria*. But ultimately the processes were more or less united in one transaction, and recorded in a single document.

Consistent  
with con-  
tinental  
methods.

Thus both methods resulted practically in very much the same thing. The St. Gall charters sometimes take one form and sometimes the other. They both were connected with the practice of *commendation* which had grown into importance under the peculiar circumstances described by Salvian—the Gildas of Gaul—and both were probably equally familiar to the ecclesiastics of Brittany and South Wales.

To which of the two classes the Cadoc donations belong it is not perhaps easy to determine.

In the meantime it is enough for this inquiry, if, without claiming that the records were strictly contemporary with the donations, the facts they record may be taken as substantially authentic. We are not dealing with them here as title-deeds to properties, but as evidence of tribal habits and customs at the time of the first contact between the chieftains and the Church. And surely, all things taken together, it can hardly be considered likely, or even possible, that any monastic scribe of a later century could so far anticipate modern historical methods as to acquire the knowledge and the skill whereby he could put himself so completely into the atmosphere of the sixth century as to be able to forge records such as these of St. Cadoc and Llan Dav without at least a basis of contemporary authority.

The re-  
cords not  
likely to  
be forged.

XI. VALUE OF THE EARLY EVIDENCE.

If, in conclusion, we may fairly regard these records, whether themselves strictly contemporary or not, as, in the main, describing with substantial correctness sixth-century transactions between tribal chieftains and the abbots of monastic churches, they have a value for the purpose of this inquiry which will justify the amount of attention bestowed upon them.

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VII.

Value of  
the early  
evidence.

Without entering into questions reserved for an other volume, there are two points to which special reference may be made.

First as to the food-rents. Passing by, for the present, the remarkable resemblance between the food-rents of the Cadoc records and those of the servile and other holdings described in the Alamannic and Bavarian laws, it will be seen, upon closer examination, that the food-rents of the Cadoc records are arranged upon a system which, in principle, corresponds remarkably with that of the Welsh Codes.

The food-  
rents of  
the Cadoc  
records.

The one case in which the food-rent was described as the *cibaria* for three nights in summer and three nights in winter illustrates the mention in the Dimetian Code of the obligation connected with the payment of the *gwestra* to light the chieftain's fire for three nights.

The pro-  
vision for  
three  
nights.

But apart from this direct allusion to the 'nights' entertainment' there is a system incidentally running through the records which shows that, as in the Codes, the holdings were arranged in multiples of a certain unit of possession or area from which the unit of food-rent was due.

The con-  
nection of  
the food-  
rents with  
the land.

The donations are of larger or smaller areas of

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VII.

The food-rents graduated in multiples of three *modii* of beer.

land, varying from the *lann* and half-*ager*, up to the *villa* or *pagus*, and the food-rents rise accordingly. There are two cases each of a half-*ager* and one of a *lann*, and these each pay three *modii* of beer. There are two cases of the full *ager* with a food-rent of six *modii* of beer. There are two cases of *villæ* paying nine *modii* of beer, three cases of *villæ* (one of them also called a *pagus*) and another of an *ager*, paying twelve *modii* of beer, and lastly one *villa* paying eighteen *modii* of beer. The food-rents embraced bread, flesh, and honey in addition; but it is obvious that the size of the donation was measured by its food-rent in multiples of the unit of three *modii* of beer.

Correspondence in principle with St. Chad food-rents and those of the Codes.

There are no data affording ground even for a guess as to which of the multiples of the unit of three *modii* corresponded with the 'three nights' entertainment,' and even if there were such data it would be too much to expect exact correspondence between the food-rents of the Cadoc donations and those of the Codes. It is enough if the correspondence in principle between the food-rents of the Codes, of the entries in the margin of the 'Book of St. Chad,' and of the Cadoc records is close enough to warrant the inference that the system of food-rents with local or temporal differences was substantially the same throughout, and that it formed an essential element in the arrangements of tribal society in Wales from the time of the Cymric invasion or a still earlier period to the final conquest of North Wales.

The other point referred to as relevant to this part of the inquiry relates to the tenacity with which the tribal instinct of patriarchal and family,

rather than individual, possession was maintained throughout.

Perhaps it would be difficult to find a stronger proof of this than the fact that it was applied to what, at first sight, would not seem to lend itself readily to such application. The Cadoc records, as already pointed out, are full of incidental evidence that even a chieftain could not make a donation without the concurrence of other members of his family. Even the chieftainship seems from the first to have been a family privilege and, in a way, shared by brothers or sons as though it were a family possession.

Allusion has already been made to the harmony in this particular between the Codes and the Cadoc records as *pro tanto* evidence in support of the authenticity of the latter. But, conversely, the authenticity of the Cadoc records being granted, their evidence that this trait of the tribal system was in force from the first Cymric conquest of Wales becomes important.

When it is considered that in no fewer than seven of these records the donations are family donations, in the sense that the consent of others of the family of the chieftain making the donation was necessary to its validity, the evidence is very strong in confirmation of that of the Codes as to the family character of the chieftainship.

Again, the stipulation in the last record but one, that, after the donation to the monastery of St. Cadoc by the King Morcant and his foster-son and *procurator* Guengarth of a *villa* or *pagus*, 'no one should be *procurator* of this territory except Guengarth and his heirs,' is incidental evidence how early even

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The tribal rule of family ownership applied in the Cadoc records to the property of the chieftains, afterwards applied to ecclesiastical benefices in Wales.

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VII.  

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tribal offices under the chieftain tended to become hereditary in a family.

This is in complete harmony with the fact revealed by later evidence that even when a chieftain founded a church the same instinct resulted in the benefice being held as a family possession.

The evidence of Giraldus Cambrensis.

Giraldus Cambrensis was not slandering the Church, but giving unwilling testimony to the tenacity of a tribal instinct, when he complained that nearly all the Welsh churches had as many parsons and coparceners as there had been families of chief men (*uchelwrs*) in the parish.<sup>1</sup> He also complained that sons obtained the benefices by succession from their fathers, not by election but by inheritance, and that the institution of any other person would lead to acts of revenge on the part of the kin. He adds that these two abuses were evidently inherently British, inasmuch as they prevailed in Brittany also.

Example in the case of Caergybi.

The existence of portionary or tribal churches in Wales appears also in the 'Taxatio' of St. Nicholas in A.D. 1291, and as an actual instance of the application of tribal rules to ecclesiastical patronage it is only necessary to refer to the case of Caergybi in Anglesey, to which Mr. A. Neobard Palmer called attention, and the facts of which he was able to trace with remarkable success in the Record of Carnarvon.<sup>2</sup>

In this case two chieftains seem in the twelfth century to have joined in restoring the ruined church

<sup>1</sup> 'Ecclesiæ vero istorum omnes fere tot personas et participes habent, quot capitalium virorum in parochia genera fuerint.'—*Desc. Camb.* lib. ii. c. vi.

<sup>2</sup> *Portionary Churches of Mediæval North Wales*, annexed to Mr. Palmer's 'History of the Parish Church of Wrexham.'



or monastery of Caergybi, and in the record of Carnarvon and another document of the fourteenth century the *weles* sprung from these two chieftains are still found to possess fractional rights of patronage to the canonries—rights which had descended to them according to the rules of *tir gweliawc*.

This is a late illustration of the extent to which the tribal system in Wales, as in Ireland, forced even ecclesiastical arrangements into its mould. And it adds interest to the earlier evidence of the same tendency already visible in the Cadoc records. In spite of the Continental form of the records on the ecclesiastical side, the recorded transactions themselves are distinctly those of tribal chieftains acting under tribal custom already formed and in force.

It was not without great hesitation that the substantial authenticity of these records was admitted, but, once admitted, the importance of their evidence made it necessary to give to them due place in this volume.<sup>1</sup>

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VII.

The rights  
of patron-  
age be-  
came  
subject to  
the rules  
of the  
*tir*  
*gweliawc*.

<sup>1</sup> I am indebted to Mr. M. R. James, of King's College, Cambridge, for the suggestion that the Cadoc records may have been copied out of a Gospel book of Cadoc's Church, such a one being mentioned as 'yet remain-

ing in the Church of St. Cadoc covered with gold and silver,' and as used by the Welsh for taking oaths upon, in *Caradoc of Llan-carnon's Life of Gildas* (Usher's Works, v. 535).



## CHAPTER VIII.

### CONCLUSION.

#### CHAP. VIII

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Cymric  
tribal  
system  
has been  
examined  
on its own  
evidence,  
and why?

THROUGHOUT this volume attention has been purposely confined almost exclusively to the strictly Welsh evidence.

Further light may undoubtedly be thrown upon the Cymric tribal system by extension of the inquiry to other tribal systems, and by a careful use of the comparative method. But in this volume the object has been to obtain a solid and independent foundation to be used as a stepping-stone to further research. And it seemed best to do this by the examination of the Cymric tribal system on its own evidence.

The reader will be able to judge how far this object has been substantially attained.

The de-  
scription  
in the  
Codes con-  
firmed by  
evidence  
from two  
opposite  
poles.

If, on the one hand, the facts recorded in the Denbigh and other Extents by the surveyors have been found to be the natural results of the long-continued use of the rules of customary tribal law collected and recorded in the Codes and other legal treatises, and if, on the other hand, the authenticity of their description of tribal custom has been in some main points corroborated by the records of sixth-century donations to the monasteries, then it may fairly be said that the picture of tribal society

derived from the Codes has received confirmation from two opposite poles.

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In both cases, too, the evidence comes from outside of the tribal system itself, and from disinterested, legally trained, and independent witnesses.

On the one hand, Norman surveyors, coming upon the tribal system full of manorial theories and used to manorial phraseology, found themselves compelled against their own instincts to describe large districts as still occupied by *weles* of tribesmen embracing descendants down to great-grandchildren and paying from time immemorial their *quota* of commuted food-rents. And again Norman lawyers, putting into their own legal language the donations of half-Anglicised tribal chieftains, found it needful to make the kinsmen and families of the chieftains join in the grants. Norman evidence on these points was reluctant and convincing.

Strength  
of the  
evidence  
of the  
Norman  
surveyors.

In the same way, on the other hand, Gallic ecclesiastics of the sixth century or later, accustomed to Roman law and to the use of Merovingian formulæ, found themselves under a similar necessity. Their incidental description of the habits of tribal chieftains, the family character of their tribal donations of land, and the prevalence of food-rents in the sixth as in the thirteenth century, when admitted as substantially authentic, was as impartial and convincing in its way as that of the later Norman surveyors.

The inci-  
dental  
evidence  
of sixth-  
century  
Gallic  
ecclesi-  
astics  
equally  
convinc-  
ing.

Thus supported by extrinsic evidence from two quarters, before and after an interval of six centuries, the description of the tribal system in Wales contained in the Codes and legal treatises can no longer,

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The fact  
of the  
existence  
of tribal  
custom  
explains  
the Codes  
and other  
treatises.

it is submitted, be regarded with the same suspicion as may have been heretofore justified.

The existence of a body of tribal custom extending over so many centuries being now proved on independent and outside evidence, the character of the documents themselves becomes more easily understood. It becomes natural that at various times and in various localities collections of tribal rules and customs should be made, such as those which have come down to us of more or less merit and authority. The fact that some of them are modern, and yet contain ancient traditions of tribal rules in the form of Triads on the one hand and adaptations of modern forms of pleadings to Welsh customs on the other hand, no longer need raise suspicion of invention and literary dishonesty. For the tribal system was not a system coined by one brain and enacted by one law-giver at a particular date. Its customary rules had grown up with the Cymric tribe in Northern Cumbrian lands as well as in the old Cymric district of Powys. Subject more or less to modification and growth, the structure of tribal society in its main features had existed in Wales from the first coming of Cunedda and his sons to the conquest of Edward I. It had lingered on, suffering, no doubt, partial disintegration, till the substitution of English for Welsh law under Henry VIII.

The Venedotian, Dimetian, and Gwentian Codes, traditionally dating back to the time of the first attempt to commit tribal customs to writing under Howell the Good, contain undisguised additions of later date. These additions imply the previous existence of the main body of custom, and in no way

suggest its modern origin. The more private and recent treatises, written after the conquest, add greatly to our knowledge of ancient custom, without professing to add anything to its authority.

The conquest itself, and the necessary inquiries of Norman lawyers into the mysteries of tribal law, may well have been the direct cause of the making of some of these collections; and the fact that Welsh law was not abolished till the statute of Henry VIII., and not forgotten till the Crown lawyers of Queen Elizabeth brought the various classes of tenants—free tribesmen and non-tribesmen—under some category of English law, explains the possibility of even very late versions of old tribal custom. But the later the version and the farther it was removed from the time when ancient tribal custom existed in its full force, the more difficult would it be for its author to invent a body of custom from which it would be possible to arrive at the principles and details of the structure of a tribal society such as that examined in the foregoing pages.

The strongest possible proof that such a tribal society as is described in the Codes and treatises once existed in Wales must after all be found in the fact that, so far from its being isolated in its character, it is so full of analogies, and bears in its structure marks of such close relationship to other tribal systems, that it is quite impossible to believe it could have been the result of later invention or imposture. This intrinsic evidence, after all, is the strongest proof of its substantial authenticity.

The  
intrinsic  
evidence  
the  
strongest  
proof of  
authen-  
ticity  
after all.

On the whole, therefore, recurring to the object of this volume and its place in the wider economic

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inquiry of which it forms only a part, it is with some confidence that the tribal system in Wales is placed before economic students as worthy of careful study.

No attempt has been made to forestall the results of further critical examination of Celtic manuscripts by competent Celtic scholars, or to exhaust the rich materials for Welsh history which lie all but unused in the Public Record Office.

The real  
know-  
ledge of  
one tribal  
system  
the best  
stepping-  
stone to a  
know-  
ledge of  
others.

New material will be discovered, and that imperfectly made use of in this volume will require repeated reconsideration. Some of the inferences drawn from it will, no doubt, need correction. But in so far as the attempt has been approximately successful to place the knowledge of the main features of one single tribal system upon a solid foundation of evidence, a step at least will have been gained towards a knowledge of other tribal systems and of their place in economic history.

The further pursuance of the inquiry, with reference chiefly to the methods of tribal societies, must be left to another volume.



## APPENDICES.



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# APPENDICES.

## APPENDIX A a.

EXTENT OF ANGLESEY, 22 EDW. I., 13 MARCH,  
A.D. 1294.

*Rentals and Surveys Roll 768, Public Record Office.<sup>1</sup>*

### ANGLESEYA.

Extenta facta de villa de Lammas die Lune in c <sup>a</sup> stino s <sup>c</sup> i	APP. A a.
Gregoř Anno Regni Regis Edwardi vicesimo s <sup>c</sup> do.	A.D.
	1294.

De Redd Burgagioꝝ viñt de Lammas p annū—viij. li  
.viij. s .v. d . o q<sup>a</sup>.

ss Sm<sup>a</sup>—viij. li .viij. s .v. d . o b q<sup>a</sup>.

De xiij carucaĩ terĩ que sunt in dñico Maneĩ de Lammas  
videñt de q<sup>a</sup>lib; carucaĩ xxx. s.

ss Sm<sup>a</sup>—xx. li .x. s.

De quodam p<sup>a</sup>to ibid p annū .xxx. s.

De gardiñ Mañli p annū—vj. s .viij. d.

De q<sup>o</sup>dam molend aq<sup>a</sup>tico .C. s. Et aliud Molend in eod  
Mañio obrutū de quo nich.

ss Sm<sup>a</sup>—vj. li .xvj. s . viij. d.

De passag<sup>e</sup> eiusdm p annū—xij. li. De quol; doleo vini Exit<sup>o</sup>  
t cuiñs venientis ad portum t cariağ de portu usq ad villam port<sup>o</sup>  
sumptib; Reğ .x. d. De custuñ Mesyağ alleč vendiř vid;  
p .v. Meyš .j. d . que valet .x. s. De quolib; batello

<sup>1</sup> The 'copy' herein referred to is Rentals and Surveys Roll 769, P.R.O.

*Extent of Anglesey, 1294.*

APP. A a.

A.D.  
1294.

piscant̃ alleč exeunte vl ingrediente portum j. Meis Regi  
p .ij. s̃ . que custumma valj p annū xvij. s̃. De custūma  
cui<sup>o</sup>libet nauis applicant̃ ad portū . iiij. d̃ . que valet .xxvj. s̃  
.viij. d̃. Ð custuma batelloz quoz quilibz semel in annū  
cariare deb victuat̃ dñi Reġ .xvj. s̃. Ð .v. passagiariis port<sup>o</sup>  
que debnt sumptibz pp̃is in batello Reġ fače passagiū p  
una caruč t̃ duabz bouať terř quas tenēt .xv. s̃ .viij. d̃.  
Ð Theoloneo Carroz carianciū corea lanas t̃ alias M<sup>o</sup>lcandis  
nūdinař pañ ċuis Medoñ carnificū pistoz sutoz p annū  
.viij. lī .viij. s̃. Ð furno Reġ .xl. s̃. Ð quolz braciueo ċuis  
.xxx. laġ p .vij. d̃ . ob . de quo .lx. s̃. Ð opač ville de  
Lammas . vidj . Metend cariaud t̃ ĥciaud .xxvj. s̃ .viij. d̃.  
De añč Cur releuiis t̃ aliis pquis .xij. lī .x. s̃.

ss Sm<sup>a</sup>—xliij. lī .x. s̃ .x. d̃.

ss Sm<sup>a</sup> toť vilt de Lammas—Lxxviij. lī .v. s̃ .xj. d̃ . ob q<sup>a</sup>.

*Commot<sup>o</sup> de Dyndaythow.*

De Redd ass̃ . vilt de Thlandeuenay .Lvj. s̃ ij. d̃.

Iřm de potuř .xxiiij. s̃.

ss Sm<sup>a</sup>—iiij. lī .ij. d̃.

De Redd ass̃ vilt de Bathaūneneytha .Lxviij. s̃ .vj. d̃.

Ð potuř ei<sup>o</sup>d̃ .xxx. s̃.

ss Sm<sup>a</sup> .iiij. lī .xviij. s̃ .vj. d̃.

De redd ass̃ vilt de Bathaūwyon cū potura .Lxxviij. s̃ .viij. d̃.

ss Sm<sup>a</sup>—Lxxviij. s̃ .viij. d̃.

De redd ass̃ vilt de Pentreyth .Lxxiiij. s̃ .iiij. d̃ . ō.

Ð potuř ei<sup>o</sup>d̃ ville .xxx. s̃.

ss Sm<sup>a</sup> .Ciiij. s̃ .iiij. d̃ . ob.

De redd ass̃ vilt de Castilheuthlaur .viij. s̃ .x. d̃ . ō.

Ð potuř ei<sup>o</sup>d̃ .iiij. s̃.

ss Sm<sup>a</sup> .xij. s̃ .x. d̃ . ob.

De redd ass̃ vilt de Dynthylow t̃ de ċuič hoīm ei<sup>o</sup>d̃  
.xxij. s̃ .iiij. d̃.

Ð pot<sup>a</sup> ei<sup>o</sup>d̃— .xlvj. s̃ .iiij. d̃.



# Extent of Anglesey, 1294.

šs Sm<sup>a</sup>—Lxviiij. § .viiij. đ.

De redd asš de Bodeneneu .xxvj. § .viiij. đ.

Đ Đnico ei<sup>o</sup>đm .vj. §.

Đ potuř ei<sup>o</sup>đ .xlvj. § .iiij. đ.

De consuetudine 7 šuič hoīm ei<sup>o</sup>đm .xiiij. § .x. đ.

šs Sm<sup>a</sup> .iiij. li .xij. § .x. đ.

Đ redd asš vilt de Chstelbulhen .xviiij. § .iiij. đ.

šs Sm<sup>a</sup> .xviiij. § .iiij. đ.

Đ redd asš vilt de Perkyr .v. §.

Đ potuř ei<sup>o</sup>đ .iiij. §.

šs Sm<sup>a</sup>—viiij. §.

Đ redd asš vilt de Portaythowe Conš 7 šuič .x. §.

Đ passağ ei<sup>o</sup>đ .Liiij. § .iiij. đ.

šs Sm<sup>a</sup> .Lxiiij. § .iiij. đ.

Đ redd asš conš 7 šuič ville de Garytegwain vj. § .j. đ.

šs Sm<sup>a</sup>—vj. § .j. đ.

Đ redd asš ville de Trefforboleh .iiij. § .iiij. đ.

šs Sm<sup>a</sup>—iiij. § .iiij. đ.

Đ redd asš ville de Cremelynhelyn .iiij. § .iiij. đ.

De potuř ei<sup>o</sup>đ—xiiij. § .ix. đ.

šs Sm<sup>a</sup>—xvij. § .j. đ.

Đ aduocař toci<sup>o</sup> cōmoti pđči .xvij. § .ij. đ.

šs Sm<sup>a</sup>—xvij. § .ij. đ.

šs Sm<sup>a</sup> . to<sup>l</sup> . hui<sup>o</sup> Cōmoč—xxxiiij. li .viiij. § .iiij. đ. p<sup>b</sup>.

## Extenta Man<sup>i</sup>ii de Abberfray.

Primo . dicunt qđ in Man<sup>i</sup>io de Abberfrau sunt .v. caru-  
cař 7re 7 vař carucař p annū .xxx. §.

šs Sm<sup>a</sup>—vij. li .x. §.

Item sunt ibi .iiij. Molend . que Reddit<sup>1</sup> p annū lx crannoč  
blađ 7 vař c<sup>a</sup>nnoc .ij. §.

šs Sm<sup>a</sup>—vj. li.

Iřm de duobz p<sup>a</sup>č q vař p annū .xiiij. § .iiij. đ.

APP. A a

A.D.  
1294.

<sup>1</sup> So in the Record.

# Extent of Anglesey, 1294.

APP. A a.

A. D.  
1294.

Redd  
liboz teñ  
ei<sup>o</sup>đ  
Małlii.

Iř de q<sup>a</sup>đ piscař q̃ vař p annũ .ij. š.

šs Sm<sup>a</sup> .xv. š .iiij. đ.

De redd liboz teñ ei<sup>o</sup>đ ville .xxix. š .viij. đ.

Iř de Hameletto de Bodeueurykē de redd aš .xv. š .xj. đ.

Iřm de Hameletto de Trefwaspatrykē de redd aš libe  
teñ .x. š.

Đ villañ ei<sup>o</sup>đ ville de Tunkē .v. š .vj. đ.

Đ eisdm villañ in farina butiř t̃ lacte t̃ opař .xiiij. š  
.vij. đ . ob.

Đ Hameleto de Trefberewet de redd .ix. villañ .ix. š .viij. đ.

Đ iiij<sup>or</sup> c<sup>a</sup>noč fař ordei .v. š .iiij. đ.

Đ .ix. Multoñ .iiij. š .vj. đ.

Đ ix agnis xvij. đ . de eisdm villañ de butiro .ij. š .iiij. đ.

Đ . C<sup>xx</sup> .iiij. oũ .vij. đ.

Đ . ix. galliñ ix. đ.

Đ đcis ix hōibz xxxvj. š .ij. đ . o p opař . Clxj. diei.

šs Sm<sup>a</sup>—vj. li .xv. š .vj. đ.

Đ Hameleto de Dyncloydan de redd uni<sup>o</sup> villañ .ij. š.  
vidz de Đd Hiñnico ṽl medieř blađ t̃ lacř qđ vocat<sup>r</sup> M<sup>o</sup>lionuth.

Đ filiis Grigori ab Lewelyn de una c<sup>a</sup>nnoč fři t̃ iiij<sup>or</sup>  
C<sup>a</sup>nnoč aueñ viij. š .vj. đ.

Đ eisdm de duobz Multoñ xij. đ.

De duobz agnis iiij. đ.

Đ eisdm de butiř vj đ.

Đ eisđ de .xl. ouis j. đ . o.

Đ eisdm de vj galliñ vj. đ.

Đ eisđ de oř xxx. dieř .iiij. š .ix. đ.

Đ Pellipař de dimiđ c<sup>a</sup>nnoč fař ordei de Međ uni<sup>o</sup> Multoñ  
de Međ uni<sup>o</sup> agni . Đ .x. cunis de butiř de Međ uni<sup>o</sup> galline  
xiiij. đ . o . Đ opač ei<sup>o</sup>đ vij. dieř .xj. đ . q<sup>a</sup>.

Sm<sup>a</sup>—xviiij. š .ix. đ . q<sup>a</sup>.

De Hameleto de Weuentefrau de redd villanoř ei<sup>o</sup>đ .iiij. š  
.iiij. đ.

## *Extent of Anglesey, 1294.*

Ð eisd de uno angno ⁊ dimid Angn̄ de butiř de xxx cunis de .v. galliñ ⁊ dimid ⁊ de uno istor bladi de opač t'um diež .xviiij. đ . ǫ . ⁊ Respond̄ de M<sup>o</sup>yonnyth cū villañ de Trefberewet.

APP. A a.

A.D.  
1294.

Ð villañ de Aberfraw de redd as̄ dčoz̄ villanož .viiij. s .viiij. đ.

Ð eisd de .x. c<sup>a</sup>nnoč ⁊ dimid fri.

Ð .vij. c<sup>a</sup>nč fař auen̄.

Ð .iiij<sup>or</sup>. c<sup>a</sup>nnoč fař ordeī .xlviiij. s .vij. đ.

Ð .ix. villañ ei<sup>o</sup>đ ville de lacī t'um vaccaž . de .iiij<sup>or</sup> Multoñ dimid.

Ð .ix. angnis . de butiř.

Ð .CL. oũ.

De xxvij galliñ—xvj. s .iiij. đ.

Ð .vj. teneñ vastis . de t'ib; Multoñ . Ð .vj. angnis . de .ix. galliñ de butiro.

De C. oũ .v. s .j. đ.

Iřm sunt in dčā villa .ix. villani de q'ib; xxvij galliñ .ij. s .iiij. đ.

Ð quol; eož opač t'um diež ad sercland̄ blad̄ ⁊ vař opačo eož .ij. s .iiij. đ . q. quilib; eož recipit unū panem p diem.

Ð eisd villañ p igne ⁊ st<sup>a</sup>mine in Cuř dñi Reğ .xxx. s.

Iřm de opač in Autūpno de CCC hoĩb; quos .xv. villani de Mañio inuenient . ⁊ de .iiij<sup>xx</sup> hoĩb; quos villani forinseč de Cantred̄ inueniēt .Lxvj. s .ix. đ.

Iřm de . DC . hoĩb; ⁊ equis ad ģciand̄ p unū diē Lxxv. s . p diem j. đ . ǫ .

Iřm de pquiř Cuř . de Aberfraw .xl. s.

Ð pastuř .xx. s

Iřm de dčis villañ de Aberfraw .x. c<sup>a</sup>nnoč auen̄ ad p̄bend̄ .vj. s .viiij. đ.

ss Sm<sup>a</sup> .xvj. li .vj. s .iiij. đ . ob.

ss Sm<sup>a</sup> to<sup>t</sup>—xxxviiij. li .v. s .xj. đ . ǫ . q<sup>a</sup>.

*Extent of Anglesey, 1294.*

*Extenta de Cantred de Aberfrau.*

APP. A a.      Ð redd asð de Tounsokel 7 aliis Hamelet de pgeie Hona  
A.D.      .viij. li .v. s.  
1294.      Iſm de eisd vilt .xl. c<sup>a</sup>nnoç farie aueñ p̃ .iiij. li.  
Iſm .x. c<sup>a</sup>nnoç fñi p̃c̃ .xx. s.  
ss Sm<sup>a</sup> .xiiij. li .v. s.  
Ð vilt de Trefoweyn de redd . libe tenenç .xxxiiij. s̃  
.xj. d . õ.  
ss Sm<sup>a</sup>—xxxiiij. s̃ .xj. d . õ.  
Ð vilt de Kelemokel de redd asð libe teñ .xvj. s̃ . de villa  
de Bodelowe . de redd asð libe teñ .vj. s̃ .vj. d.  
Ð vilt de Thwayn de redd asð libe tenenç .xxvij. s̃.  
Iſm de ead vilt de teñ Maþ Ad Goch xl s̃.  
ss Sm<sup>a</sup>—iiij. li .xv. s̃ .vj. d.  
Ð vilt de Drianuylch 7 Trefichod de redd asð liboþ hõum  
.Liiij. s̃ .ix. d.  
ss Sm<sup>a</sup> .Liiij. s̃ .ix. d.  
Ð . vilt de Bodarchewrau de redd asð libe teñ .v. s̃.  
Iſm de iij c<sup>a</sup>nnoç 7 dī fař aueñ .vij. s̃.  
ss Sm<sup>a</sup> .xij. s̃.  
Ð vilt de Crucanel de redd asð libe teñ .vij. s̃ .xj. d. Iſ  
de .iij. c<sup>a</sup>nnoç fař .vj. s̃.  
ss Sm<sup>a</sup> .xiiij. s̃ .xj. d.  
Ð vilt de <sup>1</sup>Griffry de redd asð libe teñ .x. s̃.  
Iſ de vilt de Bochornach de redd asð libe teñ .xxiiij. s̃  
.v. d . õ.  
Ð vilt filioþ Meurikel de redd villanoþ .xix. s̃ .iiij. d . õ 7  
Iacent in vasto .iij. bouař terr̃.  
Iſ de ffo uni<sup>o</sup> c<sup>a</sup>nnoç dimid 7 j. buselt p̃c̃ .iiij. s̃ .iiij. d . õ.  
Iſ .iiij<sup>or</sup>. c<sup>a</sup>nnoç fař aueñ p̃c̃ viij. s̃.  
Iſm de potuř .Dxx. hoīm p unū diē .xliij. s̃ .iiij. d . vidz  
p hoie p unū diē .j. d.

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<sup>1</sup> T in the copy.

# Extent of Anglesey, 1294.

Iſm de <sup>xx</sup>iiij equis q̄ valent .x. s. vid; p equo .j. d. 6  
 Iſm de quol; villañ unus porc<sup>9</sup> si huerint porc. p̄c̄ xx. d.  
 De q<sup>a</sup>lib; domo una gallina de p̄c̄ j. d. 7 val; .ix. d.  
 ss Sm<sup>a</sup> .vj. lī .xj. d. 6.  
 Ð vilt de Bodenaylwýn de redd villanoz .v. s.  
 Iſ de fſro .ij. c<sup>a</sup>nnoç . p̄c̄ .v. s.  
 Iſ . iiij.<sup>or</sup> c<sup>a</sup>nnoç faſ aueñ 7 iiij. busš p̄c̄ .ix. s .vj. d.  
 Iſm in potuſ .CCClx. hoīm p unū diē xxx. s.  
 Iſ de potuſ .Cxx. eq<sup>is</sup> .xv. s.  
 Iſ de q<sup>o</sup>l; villano j. porc de p̄c̄ .xx. d.  
 Iſ de q<sup>o</sup>l; villañ [j galliñ 7] sunt viij vilt 7 vaſ . viij d.  
 ss Sm<sup>a</sup> .Lxvj. s .x. d.  
 Ð vilt de Trefolyn de redd aſš . cons 7 aliis ſuiç .x. s .x. d.  
 ss Sm<sup>a</sup> .x. s .x. d.  
 Ð vilt de [Thledwygant]hles de redd aſš liðoz hoīm  
 .xxiiij. s .ix. d.  
 Ð j. c<sup>a</sup>nnoç faſ aueñ ij. s.  
 ss Sm<sup>a</sup> .xxvj. s .ix. d.  
 Ð vilt de [Bodbetwyn] de[redd aſš] liðoz hoīm .xxj. s  
 .iiij. d.  
 Sm<sup>a</sup> .xxj s .iiij d.  
 Ð vilt de [Trefdrefvastrondeon] de redd aſš libe teñ  
 Lxiiij. s.  
 Iſ de iiij<sup>or</sup>. c<sup>a</sup>nnoç faſ .aueñ . dimid 7 .ij. ptib; .j. busš ix. s  
 .iiij. d.  
 Iſ de d[uob; lageñ butiſ] x. d.  
 ss Sm<sup>a</sup> .Lxxiiij. s .ij. d.  
 Ð vilt de Trefdrefdyſteyn de redd aſš iiij lb xvj. s .x. d.  
 6 q<sup>a</sup> . de una c<sup>a</sup>nnoç fſri . Ð una c<sup>a</sup>nnoç aueñ 7 dimid 7 de  
 xij [ferſ] equoz vj s vj. d.  
 ss Sm<sup>a</sup> .C .iiij. s .iiij. d . 6 . q<sup>a</sup>.  
 Ð vilt de Badaon<sup>1</sup> de redd aſš .xxij. s .iiij. d.

APP. A a

A D.  
1294.

<sup>1</sup> Bodaon in the copy.

## Extent of Anglesey, 1294

APP. Aa.

A.D.  
1294.

šs Sm<sup>a</sup> .xxij s . iiij đ.

Đ vilt de Dorodeweyt de redd ass . viij s viij đ.

šs Sm<sup>a</sup> . viij s viij đ.

Đ vilt de Trefwalkemay de redd ass .xviij. s .ij. đ . de duob; c<sup>a</sup>nnoč fař aue ĩ ij . ptib; uni<sup>o</sup> c<sup>a</sup>nnoč v. s .iiij. đ.

šs Sm<sup>a</sup> .xxiij s vj. đ.

Đ vilt de [Trygor] de redd ass .xij. s .iiij. đ.

šs Sm<sup>a</sup> .xij. s .iiij. đ.

Đ vilt de [Dryndrovel] de redd ass [xxxviij s . iiij đ ob].

[Đ iiij] c<sup>a</sup>nnoč fři .x. s.

Đ [vij] c<sup>a</sup>nnoč fař aueñ xiiij s.

Đ iij vaš [but]uř . [xij s de eadm vilt cum duob; villanis de Trefdraes de potuř].

De potuř .Lxxij. eķ [ix s . De] potuř CCxl. hořm ĩ caniu xx. s.

[ss Sm<sup>a</sup>] .Cij. s .iiij. đ . ō.

Đ vilt de Rosm[awr de Redđ ass .xx. s].

Đ potuř [Ľ] eķ .xviij. s .x. đ . ō.

Đ potuř [de .D. hořm] p unū diē .L. s.

šs Sm<sup>a</sup> iiij lĩ viij s x đ ō.

Đ vilt de [Keuentrefraw] de redd ass iij s iiij đ . de

potuř . <sup>xx</sup>iiij equoř x s . de potuř . CCxl hořm ĩ caniu xx. s.

šs Sm<sup>a</sup> .xxxiiij. s .iiij. đ.

Đ omib; villañ de dĉa Cantreda de vj c<sup>a</sup>nnoč fři . xv s.

Đ .xix. c<sup>a</sup>nnoč fař aueñ xxxviij. s.

Đ viij c<sup>a</sup>nnoč aueñ ad pĉ .v. s .iiij. đ.

De xxvij galliñ .ij. s .ij. đ.

Đ quol; unū porcū si ģuerint de pĉio .xx. đ.

Iř q<sup>l</sup>; eoř debet arrare semel in annū ģ val; .xxiiij s viij đ.

šs Sm<sup>a</sup> .iiij. lĩ .vj. s .xj. đ.

Đ placit ĩ pquis Cantrede de Aberfraw .xl. s.

šs Sm<sup>a</sup> .xl. s.

## *Extent of Anglesey, 1294.*

šs Sm<sup>a</sup> to<sup>t</sup> Cantrede de Aberfrau—Lxv. lĩ .xviij. š .vij. đ .  
 6 . q̃.

APP. A a.

A.D.  
1294.

### Extenta Mañii de Kemmeys.

Primo dicūt qđ sūt in Mañio de Kemmeys .iiij<sup>or</sup>. carucaĩ  
 terĩ p̃c caruĉ .xxx. š . p annũ.

šs Sm<sup>a</sup> vj. lĩ.

Đ .iiij<sup>or</sup> . p<sup>a</sup>tis . ibid̃ que valent p annũ xx. š.

De gardino ibid̃ .xl. đ.

Đ t<sup>ib</sup>3 . Molend . iiij crannoĉ<sup>xx</sup> farine aueñ viij. lĩ p̃c crannoĉ  
 ij. š.

De piscar̃ ibid̃ .iiij. š . iiij đ.

šs Sm<sup>a</sup> .ix. lĩ .vj. š .viij. đ.

Đ redd̃ as̃ libe teñ ville de Kemmeys .Cvj. š .xj. đ.

šs Sm<sup>a</sup> .Cvj. š .xj. đ.

Đ villañ . ei<sup>o</sup>đ ville de aliis cons̃ . 7 3uiĉ . p annũ .xiiij. lĩ.  
 .xiiij š.

šs Sm<sup>a</sup> xiiij lĩ xiiij š.

Đ placit̃ 7 pquis Cuř .xl š.

šs Sm<sup>a</sup> xl. š.

šs Sm<sup>a</sup> to<sup>t</sup> Mañii de Kemmeys .xxxvj. lĩ .vij. š .vij. đ. p<sup>b</sup>.

### Extenta Cōmoř de Talboleon.

Đ redd̃ as̃ vilt de Trefnedeuent de libo teñ xxxvij. š .ij. đ

šs Sm<sup>a</sup> xxxvij. š .ij. đ.

Đ vilt de Thlanvugel Thledwyghan<sup>1</sup> de redd̃ as̃ .xj. š.

šs Sm<sup>a</sup> .xj. š.

Đ vilt de Threfchlaurch . de redd̃ as̃ libo<sup>7</sup> teñ . ei<sup>o</sup>đ ville  
 xlvij. š.

šs Sm<sup>a</sup> .xlvij. š.

Đ vilt de Codanewe de redd̃ as̃ vij. š vij. đ . 6.

šs Sm<sup>a</sup> .vij. š vij. đ . 6.

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<sup>1</sup> Thledwygan only in the copy.



*Extent of Anglesey, 1294.*

APP. A a.

A. D.  
1294.

Ð vilt de Bodaokel de redd as .xj. s.

ss Sm<sup>a</sup> .xj. s.

Ð vilt de Carnethour de villanis ei<sup>o</sup>d de Tunkel xiiij s iiij d.

De eisdm villañ p potur t cons Lxij s v. d.

De terra Yarward fit Maddocy viij s iiij. d.

Ð terris vastis ei<sup>o</sup>d ville xj. s.

ss Sm<sup>a</sup> .iiij. li .xvj. s.

Ð redd as . ville de Trefwadokel .xliz. s .viij. d.

ss Sm<sup>a</sup> .xliz. s .viij. d.

Ð redd as liboð vilt de Kemelyn .xix. s .xj. d.

De villañ ei<sup>o</sup>d ville p potur t aliis ðuič .xxxiiij. s. viij. d.

ss Sm<sup>a</sup> .Lij. s .vij. d.

Ð vilt de Kardekande de redd as liboð hoim Lxxvj. s.

ss Sm<sup>a</sup> .Lxxvj. s.

Ð vilt de Thlegarn de redd as liboð hoim Lix s .v. d.

ss Sm<sup>a</sup> .Lix. s .v. d.

Ð vilt de Bronewey t Conternowe de redd as . liboð hoim  
.xxix. s .xj. d.

ss Sm<sup>a</sup> xxix s xj. d.

Ð villa de Aberhalowe de redd as liboð hoim v. s.

De villanis ei<sup>o</sup>d ville de Tungel .xviij. s vj. d.

de eisdm villanis p potur t aliis ðuič .xxiiij. s .v. d.

de tra Ad Ruffy di m.

Ð tra Map Porth vj. s.

de tra Hona fit Keñ .v. s.

de tra ðui garcilis ij. s .v. d.

ss Sm<sup>a</sup> .Lxvj. s.

Ð vilt de Bodewygan de redd as .xiiij d.

ss Sm<sup>a</sup> .xiiij d.

Ð villa de Thalanuoyl de potur t opač villanoð ei<sup>o</sup>d ville—  
iiij. li .xviij. s . oð.

ss Sm<sup>a</sup> iiij l. xviij s oð.

Ð vilt de Carnethur de Tung .v. s . de potur t aliis cons  
.xj. s .iiij. d.

## Extent of Anglesey, 1294.

ss Sm <sup>a</sup> .xvj. s .iiij d.	APP. A a.
Đ vilt de Thlandogewel de Tunġ .xx. d. de pot'ra 7 aliis	A.D.
cons .viiij s .iiij d.	1294.
ss Sm <sup>a</sup> .x s.	
Đ vilt de Bodewarnan de redd villanoz x s.	
ss Sm <sup>a</sup> .x s.	
Đ vilt de Boderonyn de redd 7 cons villanoz xxvj. s .vj. d.	
ss Sm <sup>a</sup> xxvj s vj d.	
Đ vilt de Meriogán de cons villanoz .xxiiij s.	
ss Sm <sup>a</sup> xxiiij s.	
Đ vilt de Trefnegoch de redd potur 7 cons villanoz xxiiij s	
ix d o q <sup>a</sup> .	
ss Sm <sup>a</sup> .xxiiij s ix d o q <sup>a</sup> .	
Đ pteñionib; eiusdm Commoti viij s j d.	
ss Sm <sup>a</sup> viij s j d.	
Đ pquis ei <sup>o</sup> d Commoti xl. s.	
ss Sm <sup>a</sup> xl. s.	
ss Sm <sup>a</sup> to <sup>t</sup> hui <sup>o</sup> Cōmoti .xl. lī .iiij s .ij d o q <sup>a</sup>	pb.

## Extentā Mañii de Penros.

Đ redd asē ei <sup>o</sup> d Mañii . Lviij s .iiij d.	
Iīm de eod p p <sup>+</sup> sentacōm iuratoz . xxiiij s xj d.	... error
vj. lī	... ex-
Đ dnico . iiij <sup>or</sup> carucaī terī 7 vaī caruċ .xxx. s.	tenta ...
Iīm de t <sup>ib</sup> ; Molend iiij. lī .vj. s .viij. d . de potur CC .x.	a...e... original
+	...
hoīm . CCCC . ij . eq <sup>o</sup> z . Cix s o q <sup>a</sup> .	
de redd blađ iiij lī xiiij s j. d.	
Iī de M <sup>y</sup> onnith lactis cui <sup>o</sup> d Rustici viij. s .ix. d.	
Đ redd butīr xj. s .viij. d.	
Đ blado ad p <sup>b</sup> end Palefrid dñi ij s.	
Đ angū . 7 gallinis vj s viij d.	
Đ redd ferī fabī . iiij s.	

*Extent of Anglesey, 1294.*

APP. A a.

A. D.  
1294.

Opa ⁊  
conſ vilt  
de  
Penros.

de ouis ⁊ butiſ vj đ.

De cariaḡ turbaḡ ⁊ tʳbis x ſ.

Đ liteſ dī m<sup>a</sup>ſ.

ſs Sm<sup>a</sup>.xxvij lī xiiij đ . ǫ . q<sup>a</sup>.

Đ villañ . eiusdm p ſuicio in Autūpno . Scj p .iij. Menſ .  
singtm . Menſ . p viij dies . s . ſinglo . dieḡ p xxxvj hoies.  
ḡđ ſuič valet p diē ſingulo j. đ . ǫ—C . viij ſ . De xij.  
Coſelt p opibj xij hoim p iij dies in autūpno ḡđ ſuič valet  
iiij ſ x đ ǫ . de opibj .xx. equoḡ ſine garcioñ ad hciand tēpe

yemali . p unū diē ḡđ valet <sup>xx</sup>xx. đ . De opibj .vj. equoḡ

v. <sup>xx</sup>garč ad hciand tēpe q<sup>a</sup>draḡ . p unū diē ḡđ valet <sup>+</sup>xl. ſ.

Đ opibj . xvij gaueloḡ quoḡ quilz debj hciar p .iij. Menſ .

vidj p <sup>xx</sup>iiij .x. dies cū uno equo ⁊ uno garcōe . ḡđ val . <sup>+</sup>xij lī .  
x ſ.

Đ eisdm de opibj ext<sup>a</sup>henciū fimū cū <sup>xx</sup>xx. equis ⁊ garcōem  
p unū diē .xl. đ.

Sm<sup>a</sup>—xxj. lī .vij. ſ .x. đ . ob.

Sm<sup>a</sup> Mañii de Penros .xlvij. lī .ix. ſ .j. đ . q<sup>a</sup>.

[On a small parchment schedule sewed on to the Roll the  
following appears.]

Videtʳ ḡđ sit error in extenta Manerii de Penros in  
ptiēlis ſbſcʳpē . Videltʳ de redd eiusdm Mañii . Potura  
hoim ⁊ eq<sup>a</sup> . Et redd bladi . que ido sunt cruce signati in  
extenta.

Sm<sup>a</sup> .xiiij. lī .v. ſ .iiij. đ . ob q<sup>a</sup> . Qui resp<sup>c</sup>tuantʳ p errore  
usq sup comp Cañarii . corā consilio P<sup>i</sup>nē p petiōnem  
villanoḡ de Penros ad pliamentū ĩmio sēi Hillarii . Anno  
Regni Reḡ Edwardi Tricesimo tercio.

*Commot<sup>o</sup> de Turkelyn.*

Đ redd aſſ ville de Henescot vj. ſ .vij. đ.

ſs Sm<sup>a</sup> .vj. ſ .vij. đ.

# Extent of Anglesey, 1294.

Slagoruc <sup>1</sup> ⁊ Sleckou cū ptiñ de redd ass j m <sup>a</sup> č.	APP. A a.
Ð potuř eožd xxiij s iiiij đ.	A.D. 1294.
Ð İra G'ıuasii fit Phi que nūc est in manu Reğ xxiij s	
x đ.	
ss Sm <sup>a</sup> . Lix s .vj. đ.	
Sistulas cū ptiñ de villa pđča cū villis s <sup>i</sup> respondentibz	
viiij li vij s vj. đ.	
ss Sm <sup>a</sup> . viij li vij s vj. đ.	
Ð hōibz de Curchlayt Manentibz šr teñ de Sistulas . p	
potuř . Lxviij hoīm . Lxviij canū ⁊ iiij <sup>or</sup> eğ xj. s .x đ.	
ss Sm <sup>a</sup> .xj. s x đ.	
Ð redd ass ville de Reccow . xlviiij s viij đ.	
ss Sm <sup>a</sup> . xlviiij s viij đ.	
Bodaneu ⁊ Bodenawyn cū ptiñ de eisd de redd ass vj. li	
.xviij s iiiij đ.	
ss Sm <sup>a</sup> .vj. li .xviij s iiiij đ.	
Ð potuř ei <sup>o</sup> đ p CCCL . hōibz . ⁊ Lxxv . canū ⁊ Lxxv .	Codanou
eğ p unū diē qđ vať xl s vij đ ō.	⁊ Both- unok <sup>o</sup> .
Ð opibz p tres dies in Autumpno singlo die p xvj hoies	
qđ vať xvj. s . singlo pč p diē j. đ ō.	
de Lx . galt ⁊ iiij <sup>or</sup> agnis eožd v. s .vj. đ.	
Ð M'ıionith ei <sup>o</sup> đ cū vilt adiač . s . Rosmanach Bodeueney	
⁊ Derý iiiij li vij s j đ ō.	
de eisđm vj c <sup>a</sup> nnoč auēñ que vať iiiij s.	
Iť de eisđ p ađagiis . xj s iiiij đ.	
ss Sm <sup>a</sup> —vij li xiiij s vij đ.	
Ð redd ass teñ ei <sup>o</sup> đ x s.	Bode
Ð opibz xv hoīm in eađ villa ad metend p unū diē qđ vať	ueneu.
xxij. đ . ōb.	
Iť de xv. galt ⁊ uno angno .xvj. đ.	
Iť de t'ıb; crannoč fři de redd vij s vj đ.	
ss Sm <sup>a</sup> xx s ix đ ō.	

<sup>1</sup> Tlagoruc in the copy.

*Extent of Anglesey, 1294.*

APP. A a.	<p>Đ redd ei<sup>o</sup>dm . iij s iij d . de opib; xxvij hoīm ad metend p unū diem . iij s iij d ob.</p>
A. D. 1294.	<p>Iīm de xxvij galt ʔ uno angñ de redd ij s v d.</p>
Ros- mangh.	<p>Iīm de uno teñ ei<sup>o</sup>d j c<sup>a</sup>nnoč fři qđ val; .ij. s vj d. ss Sm<sup>a</sup> xj s vij d õ.</p>
Dery.	<p>De opib; .xxiiij. hoīm ad metend p j . diem . iij s. Iĩ . de .xxiiij galt ʔ angñ ʔ dī ij s iij d de iij<sup>or</sup> villanis sup<sup>a</sup>dčis . s . Boteynokē Bodeueneu Rosmangh ʔ Dery . p potuř CCCC . hoīm .CC. canū .CC. eq p unū diē .Lxxv. s. ss Sm<sup>a</sup> .iiij. li .ij. d.</p>
Bode- wryt.	<p>Đ redd ij s vj. d. Iīm p potuř . xlix hoīm . xlvij canū ʔ iij eq p unū diem vij s v d õ. Iĩ de uno c<sup>a</sup>nnoč fař aueñ .ij. s. ss Sm<sup>a</sup> . xij s xj. d õ.</p>
Slorat- henryet.	<p>Đ redd ei<sup>o</sup>d dī m̃. Trosclloydysteynet de redd dī m̃. Đ Bedelt toř cōmoř de redd ij s vj d. Iĩ p eisdm ij c<sup>a</sup>nnoč fři v s. Iĩ p viij c<sup>a</sup>nnoč ʔ ʔcia pte j . c<sup>a</sup>nnoč fař aueñ xvj s viij d. Đ aduocař v. s x d. Đ batelt de portu de Dulas .xx. d. ss Sm<sup>a</sup> xlv. s.</p>
Nan- mauř Sudon Vach <sup>a</sup> n p Regē.	<p>Đ redd asř ei<sup>o</sup>d . Lx s ij d. Iĩ de vij c<sup>a</sup>nnoč ʔ dī fři de redd xvij. s . ix d. Iĩ de xxvij c<sup>a</sup>nnoč dimiđ iij buss farñ auē . Liij s vj d. ss Sm<sup>a</sup> .vj. li .xij. s .v. d. ss Sm<sup>a</sup> toř hui<sup>o</sup> Cōmoř . xliij li ix s .j. d . õ.</p>

*Extent of Anglesey, 1294.*

*Extenta Cōmoſ de Mene.*

Primo Rēndunt<sup>1</sup> de dñico pp<sup>o</sup> Reġ qđ sunt in Mañio de Rofeyr .x. cañ terř de q<sup>ib</sup>3 . vj caruĉ sūt de dñico 7 iiij<sup>or</sup> de excaef 7 vať . quel3 . caruĉ .xxx. 3.

APP. A a.

A. D.  
1294.

3s Sm<sup>a</sup> . xv li.

Iřm de Gardino dñi Reġ . iij 3.

Iř de iij<sup>b</sup>3 . p<sup>a</sup>tis v. 3.

Iř de pastuř . xx 3.

Iř de t<sup>b</sup>3 Molend que Rēndunt<sup>1</sup> de iiij<sup>xx</sup> c<sup>a</sup>nnoĉ fař 7 vať Cvj 3 viij đ pĉ c<sup>a</sup>nnoĉ .xvj. đ.

Concesse  
Regine  
p Regem

Iř de firmař 7 villanis de redd as3 xxx 3 xj. đ.

Iř de Albo 7 M<sup>o</sup>ionithi vj 3 iij đ.

Iř de eod vj c<sup>a</sup>nnoĉ fři 7 vať xv. 3.

Iř de eod iij c<sup>a</sup>nnoĉ fař ordeĩ 7 val iij 3.

Iř de villañ de xxij c<sup>a</sup>nnoĉ iij b3 fař ordeĩ 7 vať xxx 3 iij đ.

Iř de xij villañ q tenet xij gauelt una teñ 7 rendunt<sup>1</sup> xij c<sup>a</sup>nnoĉ 7 đĩ fař aueñ 7 val . xvj 3 viij đ.

Iř de Fabris iiij<sup>or</sup> c<sup>a</sup>nnoĉ fař ordeĩ vať .v. 3 iij đ.

Iř de eisd villañ iij c<sup>a</sup>nnoĉ aueñ . ad p<sup>b</sup> , palefř Reġ xij đ . pĉ c<sup>a</sup>nnoĉ iij đ.

Iř de Liij<sup>or</sup> galt de quib3 xvij falcoñ 7 vať . iij 3 vj đ pĉ galt j đ.

Iř de exeuñ villano3 . iij 3 iij đ.

Iř pđci villani debet inueniř . CC .xl. eq<sup>s</sup> cū tot hōib3 ad hciand 7 vať xxx. 3 pĉ opis equi j đ 7 hōis ob.

Iř debet Meſe cū CCCC . hōib3 p unū diē 7 vať oĉ . xxxiij 3 iij đ . Vid3 quil3 p diē .j. đ.

Iř deb cariař . blad cū Lxxij hōib3 7 Lxxij eq<sup>s</sup> p unū diē 7 vať . ix 3 vid3 p hoie . ob . 7 equo j đ.

Iřm debnt ext<sup>a</sup>ere fimū cū xiiij eq<sup>s</sup> 7 vať oĉ . xiiij đ.

Iř deb inueniř dño Ignem vel xx 3.

<sup>1</sup> So in the Record.

*Extent of Anglesey, 1294.*

APP. A a.	Iŕ de st <sup>a</sup> nine x s.
A. D. 1294.	Iŕ de eisđm de quolz . ħnte ples agnos q <sup>a</sup> .v. dabunt unū . ŕ vaŕ iij s iij đ.
	Iŕm de pđcis villañ de quolz ħnte galliñ .xx. oua .xx. đ.
	Iŕm de plitis ŕ pquis Cuŕ xl . s.
	ss Sm <sup>a</sup> . xx li .vj. đ.
	ss Sm <sup>a</sup> to <sup>1</sup> istius Maññi .xxxv. li . vj đ.
Porthamal Geythrem <sup>1</sup>	Đ eađ vilt de redd asš . iij li . xvij s iij đ q <sup>a</sup> . ss Sm <sup>a</sup> . iij li xvij s iij đ q.
Sode- wyndrū.	Đ eađ vilt de redd asš Lxix s vj đ ō. ss Sm <sup>a</sup> Lxix s vj đ ō.
Srefarthen	De eađ vilt de redd asš xxvij s viij đ.
Igaerwen.	De eađ vilt de redd asš . xij s viij đ.
Ilan- dygadou.	De eađ vilt de redd asš . vij s iij đ.
Kaeruan.	De eađ vilt de redd asš .xj. s.
Ternocet.	De eađ vilt de redd asš . xxij s iij đ ō.
Trefolwyn	De eađ vilt de redd asš . vj s v đ.
Grukdowny	De eađ vilt de redd asš . xxij s iij đ.
Myssoglen	De [firmaŕ] ei <sup>o</sup> đ vilt iij s vj đ. Iŕ de potuŕ Clxxij . hoīm Lvij equoꝝ p unū diē ab eisđ firmaŕ xxj s v đ ōb . Vid; p hoīe j đ ŕ p equo j đ ō. Sm <sup>a</sup> xxv. s xj. đ ō.
Boteuryda	Đ redd asš .x. đ. Iŕ de eađ vilt .viij. galliñ viij đ. Sm <sup>a</sup> viij đ.
Denan.	Đ eađ vilt p potura .CCC. xxix hoīm ŕ C. ix eđ xlj s ōb. Iŕ de eađ villa xiiij galt ŕ vaŕ xiiij s. Sm <sup>a</sup> xlj s ij đ ō.
Heyrdes- weyth.	Đ eađ vilt p potuŕ de CLiiij hoīm .CC. xvij. eđ . iij li xx đ. Đ eađ vilt xxx. galt ŕ vaŕ xxx. đ. Iŕ p arratuŕ ei <sup>o</sup> đ vilt q multū remota a Cuŕ ij s vj đ.

<sup>1</sup> Not in the copy.



# Extent of Anglesey, 1294.

Iſ p aſağ iſtius ville cū vilt pcedente iij ſ iiiij đ.	APP. A a.
Sm <sup>a</sup> iiiij lĩ x ſ.	A.D. 1294.
De redd aſſ ei <sup>o</sup> đ ville iij ſ iiiij đ.	Tref- ueth.
Iſ p potura . CClxxvij hoĩm ʒ canū xxiiij ſ j đ.	
Sm <sup>a</sup> . xxvj ſ v đ.	
Đ redd aſſ ei <sup>o</sup> đ viij ſ vj đ.	Skeyokē
Iſ p potur de D ʒ iiiij hoĩm ʒ C. lxviij eđ . Lxiiij ſ.	
Iſ de xiiij galliñ xiiij đ.	
Iſm de iſtis vj. vilt p M <sup>o</sup> ionith xiiij ſ iiiij đ.	
Iſ de teñ de Skyuiokē de redd aſſ . viij đ.	
Iſ .ij. c <sup>a</sup> nnoč fri . ij c <sup>a</sup> nnoč fař aueñ ij c <sup>a</sup> nnoč fař ordeĩ ʒ	
vař xj. ſ viij đ.	
Iſ de terra Madyn ab Ađ de redd vj. đ.	
Sm <sup>a</sup> . iiiij lĩ xviij ſ ix đ.	
Đ eađ villa de redd aſſ .xl. ſ viij đ.	Roscolyn
Đ tlb; hōib; ei <sup>o</sup> đ ville de redd aſſ . ij ſ vj đ.	Crefs- caweyn. <sup>1</sup>
Đ eađ vilt vj c <sup>a</sup> nnoč fri . ʒ vař xv. ſ.	Treme- byon.
Iſ xij c <sup>a</sup> nnoč braſ aueñ .xij. ſ . pč c <sup>a</sup> nnoč xij đ.	
Iſ de uno Menſ butiř q̃ valet iij ſ iiiij đ.	
Iſ .ij. c <sup>a</sup> nnoč fař ordeĩ q̃ vař ij ſ viij đ.	
Iſ .ij. c <sup>a</sup> nnoč aueñ xvj. đ.	
Iſ .ij. Multoñ ʒ vař xvj. đ.	
Iſ xvj galť xvj đ.	
Iſ de exheuñ tam de butiř q <sup>a</sup> ouis xvj đ.	
Iſ de Đđ Goth de Trefynan j buſ fri ʒ vař vij đ ō ʒ uno	
buſ fař ordeĩ ʒ vař iiiij đ.	
Iſ p pte dči Đđ . exheuñ iij đ.	
Iſ de eod de M <sup>o</sup> ionnith .ij. đ.	
Iſ de quol; hente ptes agnos q <sup>a</sup> .v. unū agnū ʒ eſtimant <sup>r</sup>	
xx agni de quib; . iij ſ iiiij đ.	
Sm <sup>a</sup> . xliij ſ.	
Đ eađ vilt de fřo . iiiij <sup>o</sup> c <sup>a</sup> nnoč ʒ iij buſſ .xj. ſ .x đ ō.	Tre- garwet

<sup>1</sup> Trefscaweyn in the copy.

*Extent of Anglesey, 1294.*

APP. A a.

A. D.  
1294.

Iř de braš aueñ .ix. c<sup>a</sup>nnoċ . 7 dī 7 val3 ix 3 vj đ.

Iřm de farina ordeī una c<sup>a</sup>nnoċ 7 dī 7 val3 ij 3.

Iř de duab3 ptib3 uni<sup>o</sup> vaš butiř 7 ĩcia pte unius ptis uni<sup>o</sup>  
vaš butiř 7 vař ij 3 vj đ 6 q<sup>a</sup>.

Iř de Multoñ xij đ 6 q<sup>a</sup>.

Iřm de exheuñ ei<sup>o</sup>đ ville xvj. đ.

Iř de ađağ istius vilt 7 pcedenř xx đ.

Iř de quol3 ĩente ptes agnos q<sup>a</sup> .v. unū agnū de quib3 iij 3  
iiij đ.

Iř de M<sup>o</sup>lionnith dua3 đċa3 vilt .iij. c<sup>a</sup>nnoċ fři . iiij<sup>or</sup>  
c<sup>a</sup>nnoċ fař ordeī iiij<sup>or</sup> crannoċ fař aueñ 7 valent xxij 3 iiij đ.

Iřm de Albo vj 3 viij đ.

Iř de Lalwarchvoyl .v. 3.

Iř de eađ vilt j Crannoċ aueñ ad p<sup>b</sup> . 7 val3 viij đ.

Iřm de ptectionib3 Re xix 3 iiij đ.

Iřm de pquis Cuř xl. 3.

Sm<sup>a</sup> .vj. lī .viij. 3 .iiij đ.

Sm<sup>a</sup> toř istius Cōmoti p<sup>l</sup> manēř .xxxix. lī .xj. đ.

Đ vilt de Bodeyhan de redd ass xiiij 3 iiij đ.

3s Sm<sup>a</sup> . xiiij 3 iiij đ.

Đ vilt Ioh Maphython de redd ass cons 7 aliis ĩuiċ  
xxxix 3 . ix đ 6.

3s Sm<sup>a</sup> xxxix 3 . ix đ 6.

3s Sm<sup>a</sup> totař terř Eċi . Liiij 3 j. đ 6.

De quib3 allocant<sup>r</sup> viċ .L. 3 . p cartā Reğ q<sup>a</sup>m Eċs  
ostendit.

T<sup>o</sup>ra  
Abb de  
Cone-  
wey.

De iiij<sup>or</sup> carucař terř in Mañlio de Cornuchles pċ caruċ  
xxvj 3 viij đ.

3s Sm<sup>a</sup> Cvj 3 viij đ.

Đ uno Molend<sup>r</sup> fracto de quo n<sup>t</sup> . de past<sup>r</sup>a xx 3 . de redd  
ass libo3 teñ iiij lī . x 3 . viij đ . de villañ ei<sup>o</sup>đ ville de redd  
v. 3.

Iř p potuř 7 aliis cons 7 ĩuiċ . Liiij 3 iiij đ.

3s Sm<sup>a</sup> viij lī x 3.

## *Extent of Anglesey, 1294.*

Tursemon q̄ est hamelett<sup>o</sup> ptinens ad Gerneweles cū APP. A a.  
hamelet de Westdrewy de redd ass istoꝝ hamelet Cxvj s ix d.

ss Sm<sup>a</sup> C .xvj. s .ix. d.

Ð T<sup>o</sup>lonmayloke de İra Abb . de redd ass 7 aliis cons  
7 İuič . ei<sup>o</sup> d .xxxv. s.

ss Sm<sup>a</sup> .xxxv. s.

ss Sm<sup>a</sup> to<sup>t</sup> ter<sup>r</sup> Abb .xxj. lı .viij s v. d.

ss Sm<sup>a</sup> tota<sup>xx</sup>l dce extente .CCCC iij .iij. lı .x. s .xj. d . q<sup>a</sup>.

Terre contente in extenta collate diİsis hoİb; p Cartas  
Re . post confeccōem extente p̄dce . De quib; vič nō debet  
oñari in comp̄ suo sup contentis in eadē extenta. Videſt.

Ð villa de Bodeyhan 7 Joh Maphyhton que extendunt<sup>r</sup>  
ad .Liij s .j. d . ob quas Ep̄s Bangor tenet p cartā . Re . L. s  
imp̄m.

Ð Mañio de Cornuthles cū Hamelet de Tursemon 7  
Westdrewy 7 T<sup>o</sup>lonmayloke que Abbas 7 cōuent<sup>o</sup> de  
Conewey tenent p cartam Re .xxj. lı .viij. s .v. d . imp̄m.

Sm<sup>a</sup> to<sup>t</sup> .xxij lı xvij s v d.

Ð villa de Nantmañ q<sup>a</sup>m Tudeř Vach<sup>a</sup>n tenet p cartam  
Re ad İninū vite İp̄<sup>o</sup> Tuderı 7 Resi filii sui .vj. lı .xij s v d.  
—ad İm vite . Et međ qđ ista sūma p̄x p̄cedēs alloč vič in  
decasu 7 ut p; in dorso ro<sup>t</sup> cpoř vič.

Sm<sup>a</sup> xxij. lı .xviiij. s .v. d. Qui debnt s̄bt<sup>a</sup>hi de Sm<sup>a</sup> to<sup>t</sup>  
extēte q<sup>a</sup>ad vič.

Et eciam .xxiiij. lı .x s de plit 7 pquis que continent<sup>r</sup> in  
eadē extenta in diİsis cōmotē p eo qđ idē vič respond inde  
siñl cū increñto in plit 7 pquis toci<sup>o</sup> Cōm p diİsas pticulas  
ext<sup>a</sup> extentam.\*

\* Et sic d; vič oñar de cōtentē in ex<sup>t</sup> de clař de .CCCC .  
xxx . v. lı .ij. s .vj. d q<sup>a</sup> . p̄b . Eo qđ Sm<sup>a</sup> subseñs de ptis  
7 pquis subt<sup>a</sup>hitur sicut İre collař ut sup<sup>a</sup>.<sup>1</sup>

<sup>1</sup> Not in the copy.

*Extent of Anglesey, 1294.*

APP. A a.

[On the dorse of the Roll.]

A. D.  
1294.

Escaete In Cantred de Abfrau temp̃ dñi Edwardi P'ncip̃  
Walt̃.

Escaeta. Wilts ap Daniel qui tenuit .xxx. acras lre cū ptinenē  
in Abfrau ad lminū vite sue de dño Lewelin q'ndā P'nē Walt  
obiit lño s̃ci Mich anno P'nē P'nē . Eē . ij<sup>o</sup> . Per cui<sup>o</sup> mortē  
Henr de Dynintoñ tūc viē seisiuit lra p̃dcam in manū dñi  
P'nē tanq̃ escaetā . ⁊ p̃dca escaeta valet p annū p extentā  
f̃cam p ipm viē . xl d̃ . Unde viē eiusdm Coñ debet respondere  
annuatī sup comp̃ suū ad Sc<sup>a</sup>cm ap Caerñ.

Sm<sup>a</sup> .xl. d̃.

Escaeta. Daud ap Llewelin qui tenuit villam de Thlallybion cū  
ptiñ in Cantr de Aberfrau ad voluntatē dñi Reġ p libaōem  
dñi . I . de Haulingge post guerram Maddoci ap Lewelyn  
obiit mense Augusti Anno P'ncipat<sup>o</sup> . Eē . P'nē s̃cdo . Post  
cui<sup>o</sup> mortē Wenthlana uē eiusdm Dd ⁊ Lewelin<sup>o</sup> filius eoꝝ  
iniuste occupauerūt p̃dcam villā usq̃ mensem Septemb̃r anno  
P'ncipat<sup>o</sup> Eē P'nē iij quo mense p̃dcus Lewelin<sup>o</sup> obiit tempe  
Walſi de Wyntoñ viē Angles que debuit fuisse escaeta dñi  
P'nē post mortē d̃ci Dd . Et hoc pcepto<sup>o</sup> Henr de Dynigtoñ  
viē qui recepit p̃dcam villam in manū P'nē tanq̃m escaetā  
suam . Et valet p̃dca villa p annū in oibz exitibz . vij. li . xj. s̃  
.iiij. d̃ . Unde viē eiusd Coñ debet responde annuatī sup  
comp̃ suū ad Sc<sup>a</sup>cm ap<sup>d</sup> Caerñ.

Sm<sup>a</sup> .vij. li . xj. s̃ .iiij. d̃.

Escaeta. Lewelin<sup>o</sup> Voyl ap Griff ap Gogan qui tenuit villā de  
Kenleuyokē cū Hamelettis de [Keyru]<sup>1</sup> ⁊ Kilgwyn ad līm  
vite sue de dono dñi Eē . illust<sup>is</sup> Reġ Angt filio per Cartā  
ipius Reġ . obiit . iiij<sup>o</sup> die Ap<sup>l</sup> anno P'nē P'nē . Eē . v<sup>o</sup> . p  
cui<sup>o</sup> mortē Henr de Dyninton tūc viē seisiuit p̃dcam villā cū  
Hamelettis in manū dñi P'nē tanq̃ escaetā . Et p̃dca villa cū  
Hamelettis valet p annū p extentā f̃cam per ipm viē . xij. li  
.xviij. s̃ . xj. d̃.

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<sup>1</sup> Supplied from the copy.

# Extent of Anglesey, 1294.

Sm<sup>a</sup> xij. lī .xviiij. § .xj. đ.<sup>1</sup>

Đ İra Ioŷ Duy ap Daudid in villa de Trebaddokę qui inŷfecit Daudid p̄rem suū Mense Maii a<sup>o</sup> P<sup>i</sup>ncip̄ đni E . P<sup>i</sup>nč quarto que extendit<sup>r</sup> p vič ad tres solid̄ . Unde vič debet respondeŷ annuatī šr ęp̄.

Sm<sup>a</sup> . iij §.

Đ Candalo ap Thoŷ ĩ Keñ ap Thomas de quodam annuo redditu aduocarie conclato ĩ recupato coram W . de de Suttoŷ Iustič in anno P<sup>i</sup>ncipat<sup>o</sup> đni Eę P<sup>i</sup>nč iiij<sup>to</sup> . unde vič . deš oŷlari ĩ č . đī q<sup>a</sup>rē fr̄ñi . p̄č ij. § .vj. đ.

Sm<sup>a</sup> .ij. § .vj. đ.

Đ Madd Vaghan . de Rosmanakę p quod aŷuo redđ conclato ĩ recupato coram p̄fato Iustič in anno iiij<sup>to</sup> p̄dčo unde vič deš oŷlari ĩ č—xvj. đ . ob.

Sm<sup>a</sup> xvj. đ . ob.

Đ xiiij bouatis İre arrabit una domo . uno p<sup>a</sup>to . una pte t<sup>r</sup>barie dčo teŷ spectante que fueŷt . Madd ap Idewal in Pentrayth et que št in manu P<sup>i</sup>nč p excaetam . et que extendunt<sup>r</sup> p H . de Dynyntoŷ vič ad xvj. § .iiij. đ in anno ĩ č q<sup>i</sup>nto . de quibŷ debēt šbtrai .v. § . pro redđ annuo eiusđm teŷ content̄ in extenta Coŷ . et deš vič oŷlari in compoto suo de xj. § .iiij. đ . de residuo dče extente una cū appwamčto.

Sm<sup>a</sup>—xj. § .iiij. đ.

Sm<sup>a</sup> to<sup>t</sup>—xxj. lī .xj. § .ix. đ . ob.

<sup>2</sup> Hee sunt pcuracōnes ĩ ŷuicia hīm Manerii de Penros in Cōmoto de T<sup>r</sup>keŷ ubi inuenti fūnt .xij. Gauelli cū dimid ĩpe q<sup>o</sup> villa extentata fuit.

Et de dča İra . gauellus soluebat . xx<sup>ti</sup> . q<sup>i</sup>nę hoİes p unū diem ad secand̄ blada p sex septimanas ĩpe autūpnali.

Et de q<sup>i</sup>nę aliis acris .v<sup>a</sup> . hoİes p unū diē ut sup<sup>a</sup>.

İŷ de oŷibŷ ilł Gauellis soluebant q<sup>i</sup>nę<sup>a</sup>ginta eq<sup>o</sup>s cū tot garcōibŷ ad cariaŷd̄ blada eođm ĩpe p unū diem.

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1294.

Escaeta.

<sup>1</sup> The copy ends here.

<sup>2</sup> On a parchment schedule  
sewed on to the end of the Roll.

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1294.

Iť .lx. eq's p unū diem ad herciand ʒras P'nciř cū tot garcōib; ʒpe vñali.

Iť .x. eq's sine garcōib; ad fimand ʒras c'ca Pascha.

Iť .xx. eq's ad herciand fruñta ordea fabas et pisa ac siligines sine garcōib; ʒ hoc p unū diem.

Iť p pc'acōe uni<sup>o</sup> eq' i hyeme ʒ vere unā ʒnocā Lewelini q'lib; septimana cum straminib; ʒ victualibus p Garčone.

Iť in autūpno victualia p Garčone sine eq<sup>o</sup> . i estate nich.

vij

Iť pc'acōes .xx. eq' ʒ et tot equ' ʒ p unū diē ʒ noctē ʒpe hyemali . Et .xx<sup>ii</sup> . meliorib; eq's de illis p sex i die unam ʒnocā Lewelini ʒ oib; . viij . de illis aliis palefredis unam ʒnocā.

Iť in vere p octuagita eq's pc'uracōnes ut supra p aliis.

Iť in estatē p .lx. valetis pc'acōes sine eq's ʒ totidē in autūpno.

Iť p igne ad op<sup>o</sup> dni P'nciř de glebario suo soluebant p tres vices i aduētu ipi<sup>o</sup> videlic; autūpno Hyeme ʒ v̄e p un<sup>a</sup> vice cētū t'ssas de glebis ʒ tūc isti hoies habebant unū glebariū libe ʒ iaduđ ex'ctū est ab eis iłtd.

Iť p q'lib; Gauello q'lib; ʒpe anni duas t'ssas st'minum ad opus bettoř.

Iť de unoq<sup>o</sup> gauello .xiiij. đ p annū.

Iť de oib; gauellis .xv. galones butiri p annū.

Iť extra gauellos st .vj. acre ʒ p q'lib; illař solūnt p annū .xij. đ.

Iť de oib; gauellis .xxviiij. galias.

Iť i eadm villa st .vj. gauelli de q'ib; dñs habet reddit<sup>o</sup> p'unarios cū fruñto . videlic; de Gauello Bledyn Grachais.

Iť de Gauello Ade ap Madauc .vij. soť .vij. đ.

Iť de dimiđ gauelli Madoci Capellani .xl. đ.

Iť de gauello Philip Sayr .vij. soliđ.

Iť de ʒra Gemllin Portarii .ij. s .vj. đ.

Iť de gauello fab' ʒ .vj. ʒnocas fruñti de c'noca Lewelini.

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Iŕ de Gauello Philippi Capellani .iij. ċnoċ cū dimiċa de eadċ mŕura. APP. A a.

Iŕ de eodċ .xx<sup>ti</sup>. ċ .vj. galones butiri . duos . agnos .lx. oua  
ċ hoc p ānū. A. D.  
1294.

Iŕ de dimiċ gauelli Adam ap Byndelw .v. s .iij. ċ.

Iŕ cōitas toti<sup>9</sup> ville soluet p annū . xxx ċnocas de ċnocis  
Lewelini ad plus . videlicet ċciā ptē fruċti ċ aliam ċciā farine  
auenai ċ ċciā ptē fariñ ordeacee ċ aliq<sup>o</sup>ndo dñs faċet eis  
g<sup>a</sup>ciam qđ nō peŕet ab ģpis nisi .xx. c<sup>a</sup>noċ.

Iŕ p maronia lactis pđċe ville i estate ċ autūpno dimiċ  
toti<sup>9</sup> lactis dicioris hōis de villa ċ ģltd aliq<sup>o</sup>ndo ċet fruct .iij.  
vaccaŕ ċ aliq<sup>o</sup>ndo duaŕ ille vacce i festo oģm sċoŕ redirēt ad  
suū possessorē.



## APPENDIX A b.

### SHERIFF'S ACCOUNT OF ABERFFRAW AND PENROS, 30 EDW. I., A.D. 1302.

*Chapter House Miscellanea 28a, Public Record Office.<sup>1</sup>*

PP. A o.      Compot<sup>o</sup> Walteri de Wynton Vič Angleš a festo sancti  
A.D.      Michis anno regni Regis Edwardi vicesimo nono usq festum  
1302.      sčī Michis anno regni Regis predčī t'cesimo.

. . . . .

Aber- frau.	šs Maneriū de Aberfrau.
{	Idem respondet de fir <sup>a</sup> đnicož eiusdm Maneř
	Corsodelen 7 T'fcastel p anñ . . . vij. li .x. s
	Đ redd ass liže tenč eiusdem Maneř p idem temp <sup>o</sup> . . . . . xxxij. s x. đ.
	Đ redd ass villanož M <sup>o</sup> dredi eiusdem Maneř . p idem temp <sup>o</sup> . . . . . xx. li .iij. s . 6 q <sup>a</sup> .
Molend.	Đ fir <sup>a</sup> .iij. Molendiož ibidem p idem temp <sup>o</sup> viij. li.
Portař.	Đ fir <sup>a</sup> Portař eiusdem Maneř p idem temp <sup>o</sup> xij. s .iij. đ Sm <sup>a</sup> totať đči Maneř .xxxvij. li .xix. s .ij. đ . 6 . q <sup>a</sup> .

. . . . .

Tur- kelyn.	šs Maneř de Penros.
	Idem respondet de redd villanož M <sup>o</sup> dredi de
	Penros . per anñ . . . . . xvj. li .xxij. đ.
	Đ fir <sup>a</sup> .iij. Carucať terř đnicož eiusdem Maneř p idem temp <sup>o</sup> . . . . . C. s.
	Đ fir <sup>a</sup> .ij. Molendiož eiusdem Maneř p idem temp <sup>o</sup> . . . . . x. li.
	Đ fir <sup>a</sup> Portař eiusdem Maneř . per idem temp <sup>o</sup> . . . . . xij. s .iij. đ.
	Sm <sup>a</sup> totať istius Maneř .xxxj. li .xv. s .ij. đ.

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<sup>1</sup> Now Ministers' Accounts, Bundle 1227, No. 3.

## APPENDIX A c.

### PETITION OF THE VILLANI OF PENROS AND INQUISITIONS AS TO THEIR CUSTOMS AND SERVICES, 16 EDW. II., A.D. 1322.

*Inquisition Ad Quod Damnum, 16 Edw. II., No. 40,  
Public Record Office.*

A ñre seign<sup>r</sup> le Roi ⁊ a son conseil monstrent ses poures vileins de son Maner de Penros en le Countee Dangleseye en Northgales q̃ come eaux par erro<sup>r</sup> del estente du dit Maner soient nounduement chargez p an de .xxj. li .vj. d. ultre leur due rente ⁊ acostume<sup>e</sup> auxi come de rente assese des queux deñs unq̃s le dit seign<sup>r</sup> ne nul seign<sup>r</sup> de celes pties auaunt le con-  
queste ne peus nestoit ne ne denoit p resoun estre ñuy, ⁊ mesmes ceaux vileins a leur peticioun nadguers s<sup>r</sup> ceo baille en plement p auisement ñre dit seign<sup>r</sup> ⁊ son conseil eussent briefe de la Chauncelerie a mon<sup>s</sup> Esmon Counte Darundel Iustice de Gales a enquerre de cel erro<sup>r</sup> : ⁊ li ⁊ son dit conseil s<sup>r</sup> ceo cōtifier p ses tres : ⁊ puis ap<sup>s</sup> p<sup>se</sup> s<sup>r</sup> ceo p la dite Iustice diligente enqueste en forme de lei ⁊ ret<sup>r</sup>ne duement en la dite Chauncelerie p la quele piert pleinement qil sunt de les ditz deñs p an chargez countre resoun : eaux p enchesoun de la morryne le leur bestes ⁊ de leur aler nadguers peus la prise de cele enqueste en le ñuiz ñre dit Seign<sup>r</sup> countre ses enemys ⁊ rebeaux en diuers liens out taunt este empoueriz qil ne out mye este de poair de trouer les coustages a seure s<sup>r</sup> ceo remedie, dount le Chaunibrelein de Caernaruan ⁊ le Viscounte Dangleseye leur fount p<sup>r</sup> ceaux deñs destreindre greuusement p<sup>r</sup> tut leurs temps, issint q̃ si ñre dit seign<sup>r</sup> ⁊ son conseil ne voillent a ceste foiz s<sup>r</sup> ceo

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ordener remedie : il leur couient lesser leurs lres et tenementz :  
et aler mendinauntz p<sup>r</sup> toutz iours sanz releuer . P<sup>r</sup> quoi il  
prient au dit seign<sup>r</sup> et a son conseil p<sup>r</sup> Dieu q<sup>i</sup> eaux quise la  
dite enqueste et examinee : voillent ordener qil soient  
deschargez de ceaux defns p<sup>r</sup> an p<sup>r</sup> le temps passe et a venir :  
ou qil leur plaise comaunder brief de la Chauncelerie a la  
dite Iustice ou a son lieu tenaunt en Northgales a estendre  
le dit Maner oue les app<sup>r</sup>tenaunces de nouel : issint qil  
peussent s<sup>r</sup> ceo estre mys a leur c<sup>o</sup>tein des ore en auaunt : et q<sup>i</sup>  
eaux ne soient mais en tiele man<sup>re</sup> greuez ne t<sup>r</sup>uaillez : et q<sup>i</sup> leur  
destresces soient p<sup>r</sup> le p<sup>r</sup>fit du dit seign<sup>r</sup> relessez : q<sup>i</sup> leur  
gaignerye et leur viure ne soient areryz ou desaitz : p<sup>r</sup> defaute  
de succour.

[En-  
dorsed.]

Il semble a Counseil sil plect a Roi q<sup>i</sup> bon s<sup>r</sup>reit q<sup>i</sup> le Maner ,  
sut de nouel estendu p<sup>r</sup> bones et suffisauntz gentz, issint q<sup>i</sup> n<sup>r</sup>e  
seign<sup>r</sup> le Roi pusse sau<sup>r</sup> la vite del extente et comaunder  
outre sa volunte.

Corā Rege.

Veniat Inquis cū peticōe coram Rege.

Edwardus Dei grā Rex Angl<sup>i</sup> Dñs Hibñ et Dux Aquit<sup>i</sup>  
dillco et fideli suo Edo Comiti Arundel<sup>i</sup> Iusti<sup>c</sup> suo Wal<sup>t</sup> vel  
eius locū tenenti in ptib<sup>;</sup> Northwal<sup>t</sup> sal<sup>m</sup>. Ex parte villanoz  
ñroz de Mañlio ñro de Penros in Coñ Angles nob est ostensum  
q<sup>d</sup> cū antecessores sui villani de eodem Mañlio temporib<sup>;</sup>  
Principis Wal<sup>t</sup> p<sup>r</sup> lris et teñ que ipi villani nunc tenent eisdem  
Principib<sup>;</sup> viginti et unam libras et sex denar<sup>i</sup> p<sup>r</sup> omimodis  
consuetudinib<sup>;</sup> et iuiciis t<sup>m</sup> soluere consueuissent ac post  
conquestū lre Wal<sup>t</sup> consuetudines et iuicia p<sup>r</sup>dcā ad quadraginta  
et duas lib<sup>r</sup> et duodecim denarios p<sup>r</sup> Ministros dñi E<sup>o</sup> quondā  
Regis Angl<sup>i</sup> patris [ñri] erronece extensa fuissent ac etiam  
supoñata . et licet ad psecucōem villanoz p<sup>r</sup>dcōz idem pater ñr  
nup<sup>r</sup> Iusti<sup>c</sup> suo lre p<sup>r</sup>dcē p<sup>r</sup> b<sup>r</sup>e suū mandasset q<sup>d</sup> de errore hito

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in faciendo extentam p̄d̄cam inquisiuisset pleni<sup>o</sup> veritatem  
ip̄mq̄ p̄rem n̄rm inde c̄tificasset ut idem pater n̄r d̄c̄is villanis  
iusticiam fieri fecisset in hac pte : p̄d̄c̄us tamen Iustic̄ p̄missa  
fac̄e non curauit, p̄ quod d̄c̄i villani de viginti ⁊ una libr̄ ⁊ sex  
denař ult<sup>a</sup> rectam ⁊ antiquā extentam annuatim a tempore  
extente p̄d̄c̄e sic erroneice f̄ce ad sc̄cm n̄rm de Kaernaruan  
indebite onerant<sup>r</sup>, ⁊ p̄ eisdem viginti ⁊ una libr̄ ⁊ sex denař  
nob̄ ad idem sc̄cm reddend̄ g<sup>a</sup>ui<sup>l</sup> distingunt<sup>r</sup> ⁊ ea occōne  
inquietant<sup>r</sup> min<sup>o</sup> iuste in ip̄oz villanoz dispendiū non modicū  
⁊ iacturam . Nolentes q̄d ip̄i villani indebite p̄grauent<sup>r</sup> in hac  
parte . Vos mandam<sup>o</sup> q̄d p̄ inquisicōem p̄ vos si necesse fuit  
inde faciend̄ ⁊ aliis viis ⁊ modis quibz p̄otitis vos pleni<sup>o</sup> in-  
formetis quantū videlicet antecessores villanoz p̄d̄coz p̄ con-  
suetudinibz ⁊ ōiciis suis ante conquestū p̄d̄cm dederint ⁊  
quo tempore extenta p̄d̄ca f̄ca fuit ⁊ p̄ quos ⁊ qualiz ⁊ quo  
modo, ⁊ utrū erroneice f̄ca fuit ut p̄d̄cm est : p̄ quod ip̄i villani  
de p̄d̄cis viginti ⁊ una libr̄ ⁊ sex denař exōiari debeant nec-  
ne . Et cū sup̄ p̄missis eritis pleni<sup>o</sup> informati nos de in-  
formacōe illa sub sigillo v̄ro distincte ⁊ apte sine difone  
reddatis c̄tiores hoc b̄re nob̄ remittentes ut ult̄ius p̄fatis  
villanis sup̄ p̄missis fieri faciam<sup>o</sup> quod de consilio n̄ro fore  
viderim<sup>o</sup> faciend̄ . It̄ me ip̄o apud Eboz . xvij die Maii anno  
r̄ . n̄ quintodecimo.

P̄ peticōem de consilio.

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Inquisicio facta coram Thoma de Wynnesburȝ tenente  
locū d̄ni Edmundi Comitis Arundelt Iusticiař Walt in North  
Walt apud Penros die Iouis p̄x post fm sc̄i Iacobi Apli anno  
regni Reḡ . E . filii Regis . E . sextodecimo, q̄antum videt̄  
antecessores villanoz d̄ni Reḡ de Manerio suo de Penros in  
Coñ Angleseye dederūt p̄ consuetudinibz ⁊ seruiciis suis ante  
conquestū ĩre Walt, ⁊ quo tempe facta fuit extenta eiusdem  
Manerii in qua consuetudines ⁊ seruicia eoꝝdem villanoz  
post d̄cm conquestū ad quadraginta ⁊ duas libras ⁊ duo-

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decim denarios sterlingoꝝ extendebantꝛ, ꝛ ꝑ quos qualiꝛ ꝛ quo modo, ꝛ utrum eadem extenta erroneice facta fuerit ꝑ quod iꝑi villani de viginti ꝛ una libꝛ ꝛ sex denariis . videtꝛ de medietate quadraginta ꝛ duaꝝ libꝛꝝ ꝛ duodecim denarioꝝ in bꝛi contenꝛ exoꝛnari debeant nec ne ꝛ ꝑ hos iuꝛ . Howel Whyth, Tuð ap Lewet, Howel Lippa, Lewet ap Howel, Eignon ap Ioꝝ, Madoc ap Eignon, Edeneuet ap Eignon, Ioꝝ Widel, M<sup>n</sup>duth Duý, Eignon Vagh<sup>n</sup>, Ioꝝ ap Philip ꝛ Madoc Vagh<sup>n</sup>. Qui dicuꝛ sup sacꝛm suu ꝛd antecessores dcoꝝ villanoꝝ dñi Reġ de Manerio suo de Penros tempibꝫ Principu Walt ante conquestum eiusdem lre solueruꝛ eisdem Principibꝫ annatim de redditu assio ꝑ sex gauell ꝛ dñ lre ibidem ꝛ q<sup>tuor</sup> libras, nouem solidos ꝛ q<sup>tuor</sup> denarios preter ſuicia ꝛ consuetudines eoꝝdem que iꝑi feceruꝛ ꝑ residuo lraꝝ suaꝝ ibidem ꝛ q<sup>tuor</sup> carucatis lre dñice predci Manerii eisdem villanis dudũ liberaꝛ . Et dicuꝛ qd predicta seruicia ꝛ consuetudines post predcm conquestũ extendebantꝛ ad decem ꝛ octo libras, q<sup>inq</sup> solidos, duos denarios, obolu ꝛ q<sup>d</sup>rantem, ꝛ qd Magister Riçus de Abyngdoñ clericus dñi Reġ fecit extentam predcoꝝ seruicioꝝ ꝛ consuetudinũ ꝑ duodeci hoies iuꝛ de Coñ Angleseye, que quidem extenta ita g<sup>auis</sup> ꝛ suponerosa facta fuit qd nuq<sup>m</sup> aliquis denarios sũme in eadem extenta contente leuare potuit hucusqꝫ nec sũmam illam attinge, ꝑ viginti solidos ꝛ sex denarios annuatim . Et qd post extentã illam sic fcam ꝛ frater Lewelinus tunc Prior frũm Predicatoꝝ Bangoꝛ qui associatus fuit predco Magro Riço ꝑ dcm dñm Regem ad extentam predcam faciendam qꝫ iꝑe Magister Riçus eundem frẽm Lewelinũ ad extentam illam faciend non expectauit ꝛ accessit ad Maneriũ de Penros ꝛ fecit unam nouam extentam ꝛ illam tunc irrotulari fecit simul cũ p<sup>ma</sup> extenta in rotulo extente toti<sup>o</sup> Coñ Angles . Ita qd ꝑ errorem extente ꝑ prefatu Lewelinũ ꝛ g<sup>auitatem</sup> ꝛ suponeracõem extente ꝑ predcm

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Magr̃m Ričm fact̃ ⁊ sup<sup>a</sup>dčī villani indebite onerati sunt de  
viginti ⁊ una libra ⁊ sex denariis sterlingoꝝ annuatim.

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In cuius rei testimoniū predčī Howel, Tud, Howel, Lewet,  
Eignon, Madoc, Edeneuet, Ioꝝ, M<sup>i</sup>leduth, Eignon, Ioꝝ ⁊  
Madoc sigilla sua p̃sentibꝫ apposuerūt, loco die ⁊ anno  
supradictis.

Cancellař đni Regis Angl̃ p Iustič Walf.

[En-  
dorsed.]

Scribat<sup>r</sup> Cañnař de Kaernař qđ p<sup>at</sup>. p̃dicť demandam quā fač  
villani Regis de Penros de xxj. lī .vj. đ ult<sup>a</sup> antiquā extentā  
. . . . . oꝝ usq in crastino Purificacōis be Marie . Et inñim  
scrutat extentas de q<sup>ibꝫ</sup> inquisicio facit mencōem ⁊ inde  
c̃tificet Theſ ⁊ Baroñ de Sc<sup>a</sup>cio ad diē p̃dčm.

## APPENDIX A d.

### COURT ROLL OF ABERFFRAW, 20 EDW. III., A.D. 1346.

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*Court Rolls, Bundle 215, No. 13, Public Record Office.*

[20 Edw.  
III. A.D.  
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Magnus Turnus Cōmoti de Malt<sup>a</sup>ith tenē aŷd Crucanel  
die Ven<sup>i</sup>is p<sup>x</sup> post fm Decolacōis scī Iohis Bap<sup>t</sup>e . anno . i<sup>o</sup> r<sup>o</sup> .  
Ē . xx<sup>o</sup>.

Aŷfrau.

\* \* \*

nich  
Atha Loit q<sup>o</sup> . ve . loco q<sup>h</sup>q<sup>o</sup> iu<sup>r</sup>.

+ v. s<sup>o</sup>

Villata q<sup>o</sup> nō . ve . ad iu<sup>r</sup> . Et postea ve . ad p<sup>i</sup>s q<sup>d</sup> Rees  
ap Madyn Esspyn qui attach fuit q<sup>o</sup> fregit pacem in Nund<sup>o</sup> 7  
t<sup>a</sup>xit sang<sup>o</sup> de Laurence fregit p<sup>o</sup>sonā 7 euasit a custod<sup>o</sup> porta<sup>r</sup>  
7 fugit.

+ +

Rağ 7 Porta<sup>r</sup> q<sup>o</sup> . nō hue<sup>r</sup> attach . Iō in m<sup>a</sup>.  
+ vj d + vj. d xij d vj. d  
Ioğ . Eign<sup>o</sup> filii Meur<sup>c</sup> ap Iock<sup>e</sup> Ieu<sup>a</sup>n ap Teg<sup>o</sup> . Ieu<sup>a</sup>n ap  
Teg<sup>o</sup> ap Ith<sup>o</sup> vocati nō ve . ad t<sup>o</sup>nū.

iiij. s<sup>o</sup>

Villata p<sup>o</sup> .iiij. conce<sup>r</sup> in m<sup>a</sup>.

\* \* \*

[12 Sept.

A.D.

1346.]

Magn<sup>o</sup> t<sup>o</sup>n<sup>o</sup> Cōmoti de Turkelyn tenē aŷd Lanuol die  
Martis p<sup>x</sup> ante fm Na<sup>r</sup> be Ma<sup>r</sup> anno i<sup>o</sup> r<sup>o</sup> . xx<sup>o</sup>.

\* \* \*

Penros.

+

De villata q<sup>o</sup> p<sup>t</sup>r<sup>o</sup>bat Cu<sup>r</sup>.

ij. s<sup>o</sup>

P<sup>o</sup>ğ q<sup>d</sup> Đd ap Ith<sup>o</sup> t<sup>a</sup>xit sang<sup>o</sup> de Lowarg<sup>h</sup> Duy.



*Court Roll of Aberffraw, 1346.*

<sup>car in carcere</sup>

Et qđ Eigñ Gogh Soyke feloñ fuĩ fuit unũ rete p̃cii iiij. d. APP. A d.  
de Ieu<sup>n</sup> ap Deyke. A.D.  
1346.

Cōptũ est qđ villata fr̃ defēn eo qđ nō sot p̃partē p̃cii  
equoz cariaḡ exēcit<sup>o</sup>.

<sup>ij. s</sup>

Villata p̃ concef.

Cōptũ est qđ Atha Ioḡ ʔ Đd filii Eigñ Gogh Crethe  
debeñt esse aduoč Prinč et . r̃ . se ʔ sedent sup̃ ʔram Epi  
aḡd Thlanderadokē.

## APPENDIX A e.

### EXTENT OF ABERFFRAW WITH ITS HAMLETS, 13 EDW. III., A.D. 1339.

*Chancery Inquisition Post Mortem, 13 Edward III. (2nd nrs.)  
No. 58, Public Record Office.*

APP. A e.

A.D.  
1339.

Edwardus Dei gr̃a Rex Angl̃ Dñs Hibñ ⁊ Dux Aquit̃  
Iustic̃ suo Northwāl vel eius locū tenenti ibidem . salm̃ .  
Quia quibusdam ct̃is de causis ct̃iorari volumus sup̃ vero  
valore Mañii de Aberfrawe cum p̃t̃i in Northwāl . exceptis  
una carucata t̃re ⁊ dimid̃ in eodem Mañio que dil̃c̃us nob̃  
Magr̃ Rog̃us de Heytoñ Surigicus n̄r tenet ad īminū vite  
sue ex concessione n̄ra . quantum videt̃ valeat p̃ annū una  
cū dñicis . homagiis . ſuiciis . redditibz . ac aliis exitibz t̃re  
iuxta verum valorem eiusdem . Vob̃ mandamus qđ p̃ sacrm̃  
p̃boz et leg̃ hoīm de balliua v̄ra p̃ quos rei v̄itas melius sciri  
pōit mañium p̃d̃c̃m . exceptis d̃cis carucata t̃re ⁊ dimid̃ . in  
forma p̃d̃c̃a diligeñt̃ extendi fac̃ et ext̃entam illam distincte  
⁊ apte f̃c̃am nob̃ in Cancellar̃ n̄ram sub sigillo v̄ro ⁊ sigillis  
eoz p̃ quos f̃c̃a f̃uit sine dil̃ōne mittatis ⁊ hoc b̄re . T̃ .  
Edwardo Duce Cornub̃ ⁊ Comite Cest̃r̃ fil̃ n̄ro carissimo .  
Custode Angl̃ apud Kenyngtoñ .xx. die Feb̃r̃ . anno . r̃ . n̄ .  
t̃ciodecimo.

P̃ b̄re de priuat̃ sigill̃.

[En-  
dorsed.]

Execuço istius b̄r[is] patet in ext̃enta huic b̄ri cōsuta.

Ext̃enta Maner̃ii de Aberfrau in Northwāl, facta apud  
Caerñ die Sab̃bti p̃x post festum sc̃i Gregorii anno . r̃ . R̃e .  
E . t̃cii post conquestum t̃ciodecimo coram Willmo de Shal-  
forde locum tenente dñi Riči Comitis Arundell̃ Iustic̃ dñi

## *Extent of Aberffraw, 1339.*

Regis in Northwall . virtute cuiusdam b̄ris eisdem <sup>1</sup> Iustiĉ v̄l  
eius locū tenenti de Cancellar̄ Angl̄ directi ⁊ p̄ sac̄m Kenewric  
ap Griffuth . Ienaf ap Yereward . Griffuth ap Dauid Vagh<sup>an</sup> .  
Howel ap Lewel, Griffuth ap Dauid Gethyn . Ieuan ap Howel .  
Eignon Terrioc . Edeneuet Gogh . Howel ap Dauid ap Roppert .  
Ienan ap Phelip . Blethyn ap Madoc . ⁊ Kenewric ap Eignon  
de Coñi Angles—Qui dicunt sup̄ sac̄m suū qđ sunt in  
Manerio de Aberfrau sunt q̄nq; carucate terre . De quib;   
Magisr Roḡus de Heytone tenet unam carucatam ĩre ⁊  
dimid̄ . et s . . . . . ĩre ⁊ dī . que valent p̄ annū  
.Cv. s̄ . videt̄ quet̄ carucata .xxx. s̄—Item diĉ qđ sunt  
ibidem . iij . Molend̄ que valent p̄ annū .ix. lī—Item . . .  
p̄ annū .xiiij. s̄ . iij. d̄ . Iť .j. piscaria que valet .ij. s̄.—Item  
de redditu libere tenentiū ibidem xxix. s̄ . viij. d̄—Iť de  
redditu tenentiū de Bodeueŵr p̄tiū eidem Manerio .xv. s̄ .xj. d̄.  
—Item de redditu libe tenentiū de Hameletto de Trewaspat<sup>k</sup>  
.x. s̄.—Item de villanis eiusdem ville de Tunke v. s̄ .vj. d̄—  
Item de eisdem villanis p̄ farina, butiro, lacte ⁊ opaĉonib;  
xiiij. s̄ .vij. d̄ . ob—Item de Hameletto de Tresberwyth huic  
Manerio annexo de redditu assiso ij villanoꝝ .ix. s̄ .viij. d̄.  
Item de . iiij<sup>or</sup> cronocis farine ordeī .v. s̄ .iiij. d̄.—Iť de  
m̄ltonib; .iiij. s̄ .vj. d̄.—Item de .ix. agnis xvij. d̄—Iť de  
eisdem villanis p̄ butiro .ij. s̄ .iiij. d̄.—Item de Ciiij. ouis<sup>xx</sup>  
.vij. d̄.—Iť de .ix. gallinis .ix. d̄ —Iť de d̄cis .ix. hoñib; p̄  
opaĉonib; de .Clxj. diei xxxvj. s̄ .ij. d̄ . ob.

Sm<sup>a</sup> .xxj. li .xv. s̄ .xj. d̄.

Hamelettum de Dynthlodan eidem Manerio de Aberfrau  
annexū . De redditu assiso .j. villani ibidem .ij. s̄. Videt̄ de  
Dauid de Hibnico p̄ medietate blad̄ ⁊ lac̄ quod . . .  
M<sup>o</sup>onnyth—Item de filiis Gregorii ap Lewelyn p̄ .j. cronoko  
fri ⁊ . iiij<sup>or</sup> cronocis farine auen̄ ⁊ viij. s̄ .vj. d̄. De eisdem p̄ .iiij.  
multonib; .xij. d̄. De eisdem . . . De eisdem p̄ Butiro .vj. d̄.—

APP. A e.

A. D.  
1339.

<sup>1</sup> So in the Record.

## *Extent of Aberffraw, 1339.*

APP. A e. De eisdem p .xl. ouis .j. đ .ob—De eisdem p .vj. gallinis .vj. đ.  
A.D.  
1339. De eisdem p opačonibz .xxx. dierū .iiij. § .ix. đ . De Pelipař  
p dī . . . cronoci farine ordeī . medietate .j. mltōnis . medietē .j.  
agnī . p .x. Cunnis butiř ť p medietatē .j. galline .xiiij. đ . ob.  
De opačonibz eořdem vij dieř .xj. đ q<sup>a</sup>.

Sm<sup>a</sup>—xviiij. § .ix. đ q<sup>a</sup>.

Hameletř de Keuyntreffrau eidem Manerio annexū . De  
redditu villanoř eiusdem ville .iiij. § .iiij. đ . De eisdem p .j.  
agno ť dī . p butiř . De . . . . . gallinis ť dī . p Estor  
blad . de opačonibz .iiij. dieř xviiij. đ . ob . Et respondent de  
M<sup>o</sup>lonyth cum villanis de Trefberwyth.

Sm<sup>a</sup>—iiij. § .x. đ . ob.

Villani de Aberfrau . De redditu assiso dčōř villanoř  
.vij. § .vij. đ . De eisdem de .x. cronoč ť dī fři . De .vij.  
cronoč farine aueñ, et de . . . . . xlvij. § .vij. đ . De .ix.  
villanis eiusdem ville p lacte .iiij<sup>or</sup>. vacč .iiij<sup>or</sup> mltōñ ť dī .ix.  
agnī . Butiř .Cxl. ouis ť .xxvij. gallinis .xvj. § . . . . . tribz  
młtonibz .vj. agnis . ix. gallinis . butiř ť .C. ouis v. § .j. đ—  
Item sunt in dčā villa .ix. villani . De quibz .xxvij. gallinis  
.ij. § . . . đ . . . . . iiij. dieř ad sercland blad .ij. § .iiij. đ .  
q. quīt eoř recepit p diem .j. prandium—De eisdem villanis  
p igne ť stramie in Cuř đni . . . . . in autumpno de .CCC.  
hořmibz . quos xvj. villani de Manerio de Aberfrau inuenient .

xx

Et de .iiij. hořmibz quos villani forinceci de Cantredo [inuenient.]  
De hořmibz ť equis ad herciand p .j. diem .Lxxv. § . cap p diem  
.j. đ . ob.—Item de dčis villanis de Aberfrau p .x. cronocis  
. . . . . De past<sup>a</sup> .xx. § . De pquisiř Cuř .xl. § .

Sm<sup>a</sup> .xvj. li .xviiij. đ.

Sm<sup>a</sup> to<sup>l</sup> .xxxix. ti .xij. đ . ob. q<sup>a</sup>.

In cui<sup>9</sup> rei testimoniū pdči luř huic [ext]en[te] sigilla sua  
apposuerunt.

Dař apud Caerŋ die ť anno sup<sup>a</sup>dčis.

## APPENDIX A f.

### ASSESSMENT TO A FIFTEENTH OF ABERFFRAW WITH ITS HAMLETS [A.D. 1320-1340].

*Treasury of Receipt, Miscell.  $\frac{38}{4}$ , Public Record Office.<sup>1</sup>*

Rotul<sup>o</sup> taxačōnis oīum bonoꝝ mobiliū īpraliū c̄moti Maltraeth ad . xv<sup>am</sup> . ptē p taxatoī videl; . p Tudērū Gam ʔ Dd Gethyn.

APP. A f.

[A.D.  
1320—  
1340.]

I<sup>o</sup> rotul<sup>o</sup> ex<sup>r</sup> cū nouo ʔ noīa cōcordant.

\*

\*

\*

Villa Ab̄frau cū suis Hamletē.

Ioꝝ Voel ht in boīs taxatē vid;—xx. boū . p̄ c<sup>o</sup>l; v. s.—xvj. vač . p̄ . c<sup>o</sup>l; iij. s . iij. đ .—v. eq<sup>os</sup> p̄ . c<sup>o</sup>l; .v. s.—iij. aūia . iij. ānoꝝ . p̄ . c<sup>o</sup>l; ij. s . vj. đ . iij. aūia . ij. ānoꝝ . p̄ . c<sup>o</sup>l; .ij. s . xx. oues . p̄ . ij. vač . s . vj. s . viij. đ—xx. Cř . fru . p̄ . c<sup>o</sup>l; ij. s . vj. đ . xl. Cř . fař . aue . p̄ c<sup>o</sup>l; .ij. s .—vj. Cř . piš ʔ ord . p̄ cui<sup>o</sup>b;—xvj. đ.

Dd ap Ykeneyn ht in bo . tax . iij. bou . p̄ . c<sup>o</sup>l; .v. s . ix. vač . p̄ . c<sup>o</sup>l; iij. s . iij. đ—vj. eq<sup>os</sup> . p̄ . c<sup>o</sup>l; .v. s .—ij. aūia . iij. ānoꝝ . p̄ . c<sup>o</sup>l; .ij. s . vj. đ .—ij. aūia . ij. ānoꝝ . p̄ . c<sup>o</sup>l; .ij. s .—xxiij. oues . p̄ . c<sup>o</sup>l; .vj. đ—iij. Cř . fru . p̄ . c<sup>o</sup>l; .ij. s . vj. đ—iij. Cř . ord . p̄ c<sup>o</sup>l; xvj. đ .—xiiij. Cř . fař . aue . p̄ . c<sup>o</sup>l; .ij. s .

Mađ ap Dd ht in bo . tař . iij. vač . p̄ . c<sup>o</sup>l; .iij. s . iij. đ .—j. aūiū . iij. ānoꝝ . p̄ . ij. s . vj. đ—j. aūiū . ij. ānoꝝ . p̄ . ij. s—j. Cř . fař . p̄ . ij. s .

Eýnō ap Ġġ ht in bo . tař . iij. boū p̄ . c<sup>o</sup>l; .v. s .—j. eqū . p̄ . v. s—iij. vač . p̄ . c<sup>o</sup>l; .ij. s . iij. đ .—j. Cř . fru . p̄ . ij. s . vj. đ .—ij. Cř . fař . aue . p̄ c<sup>o</sup>l; .ij. s .

<sup>1</sup> Now Lay Subsidy 24<sup>3</sup>.

*Assessment to a Fifteenth of Aberffraw, 1320-40.*

- APP. A f. Ioŷ Goch ht in bo . taŷ .iiij. boũ . ʔ c<sup>o</sup>l<sup>3</sup> .v. s .—iiij eq<sup>s</sup> ʔ  
 [A. D. c<sup>o</sup>l<sup>3</sup> .v. s .—iiij. vač ʔ c<sup>o</sup>l<sup>3</sup> .iiij. s .iiij. đ .—xij. oues . ʔ . c<sup>o</sup>l<sup>3</sup>;  
 1320- vj. đ .—ij. Cř . fru . ʔ . c<sup>o</sup>l<sup>3</sup> .ij. s .vj. đ .—vj. Cř . fař . aue .  
 1340.] ʔ . c<sup>o</sup>l<sup>3</sup> .ij. s .—ij. aũia .ij. ānoŷ ʔ c<sup>o</sup>l<sup>3</sup> .ij. s.  
 Sa .iiij. s . Uŷ Ġġ ap Kyff ht in bo . taŷ .j. bou . ʔ .v. s .—j.  
 .v. đ. ob. iuñtũ . ʔ .v. s .—j. aũiũ .iiij. ānoŷ . ʔ .ij. s .vj. đ .—j. aũiũ  
 .ij. ānoŷ . ʔ .ij. s .—ij. vac . ʔ . c<sup>o</sup>l<sup>3</sup> .iiij. s .iiij. đ .—j. Cř  
 Sa—ij. s . fru . ʔ .ij. s .vj. đ .—ij. Cř . fař . aue . ʔ . c<sup>o</sup>l<sup>3</sup> .ij. s.  
 Dđ Voel ht i bo . taŷ .ij. boũ ʔ . c<sup>o</sup>l<sup>3</sup> .v. s—j. eqũ . ʔ  
 Sa .ij. s . .v. s .—ij. vač . ʔ c<sup>o</sup>l<sup>3</sup> .iiij. s .iiij. đ . Di<sup>m</sup> . Cř . fru . ʔ .xv. đ  
 —iiij. Cř . fař . aue . ʔ . c<sup>o</sup>l<sup>3</sup> .ij. s.  
 Mađ ap Ȳgwaseric ht in bo . taŷ .ij. eq<sup>s</sup> . ʔ . c<sup>o</sup>l<sup>3</sup> .v. s .  
 Sa .xvj. đ. —j. boũ . ʔ .v. s .—Di<sup>m</sup> . Cř . fru . ʔ .xv. đ—ij. Cř fař . aue .  
 ʔ . c<sup>o</sup>l<sup>3</sup> .ij. s.  
 Eýnō ap Iokē ht in boñ taŷ . vid<sup>3</sup> .xvj. boũ . ʔ c<sup>o</sup>l<sup>3</sup> .v. s  
 Sa .xxij. .vij. đ .—vj. eq<sup>s</sup> ʔ . c<sup>o</sup>l<sup>3</sup> .v. s .—xv. vač ʔ . c<sup>o</sup>l<sup>3</sup> .iiij. s  
 s .j. đ. .iiij. đ .—xij. aũia .ij. ānoŷ . ʔ . c<sup>o</sup>l<sup>3</sup> .ij. s .vj. đ .—xv. oues  
 ʔ c<sup>o</sup>l<sup>3</sup> . ʔ .v. s .—xij. Cř fru . ʔ . c<sup>o</sup>l<sup>3</sup> .ij. s .vj. đ .—xl. Cř .  
 fař . aue . ʔ c<sup>o</sup>l<sup>3</sup> .ij. s—xij. Cř . piš . ʔ ord . ʔ . c<sup>o</sup>l<sup>3</sup> .xvj. đ.  
 Ymetyř ht in bo . taŷ .iiij. boũ . ʔ c<sup>o</sup>l<sup>3</sup>—v. s .—j. iuñtũ .  
 Sa .iiij. s . ʔ .v. s—iiij. vač . ʔ . c<sup>o</sup>l<sup>3</sup> .iiij. s .iiij. đ—j. aũiũ .ij. ānoŷ . ʔ  
 ob. .ij. s—v. oues ʔ—xx. đ—j. Cř . fru . ʔ .ij. s .vj. đ .—iiij. Cř  
 fař ʔ c<sup>o</sup>l<sup>3</sup> .ij. s.  
 Gwēnlt f Ađ ht in bo . tax .j. boũ . ʔ .v. s—j. iuñtũ ʔ  
 Sa .xviiij. .v. s .—ij. vač ʔ c<sup>o</sup>l<sup>3</sup> .iiij. s .iiij. đ .—ij. aũia .ij. ānoŷ . ʔ .  
 đ. c<sup>o</sup>l<sup>3</sup>—ij. s—j. Cř . fař . ʔ .ij. s.  
 Dđ ap Iokē ht in bo . tax .ij. boũ . ʔ . c<sup>o</sup>l<sup>3</sup> .v. s—iiij. eq<sup>s</sup>  
 Sa .iiij. s . ʔ c<sup>o</sup>l<sup>3</sup> .v. s .—v. vač . ʔ c<sup>o</sup>l<sup>3</sup> .iiij. s .iiij. đ —ij. Cř . fru . ʔ  
 c<sup>o</sup>l<sup>3</sup> .ij. s .vj. đ—vj. Cř fař aue . ʔ c<sup>o</sup>l<sup>3</sup> .ij. s —j. Cř ord . ʔ  
 .xvj. đ.  
 Mađ ap Iokē ht in bo . taŷ .j. bou . ʔ .v. s—j. iuñtũ ʔ .v. s  
 Sa .xxij. .ij. vač ʔ c<sup>o</sup>l<sup>3</sup> .iiij. s .iiij. đ . Di<sup>m</sup> Cř . fru . ʔ .xv. đ—iiij. Cř  
 đ fař aue . ʔ c<sup>o</sup>l<sup>3</sup> .ij. s.  
 Ph Amluch ht in bo . tax .j. boũ . ʔ .v. s—j. iuñtũ ʔ .v. s

*Assessment to a Fifteenth of Aberffraw, 1320-40.*

—iiij. vač . p̃ . c<sup>o</sup>l<sub>3</sub> . iiij. s̃ . iiij. đ—iiij. aulia . ij. ānož . p̃ . c<sup>o</sup>l<sub>3</sub> . App. A f.  
 .ij. s̃—ix. oues . p̃ . c<sup>o</sup>l<sub>3</sub> . vj. đ—j. Cř . fru . p̃ . ij. s̃ . vj. đ— Sa . ij. s̃  
 iiij. Cř . far . aue . p̃ . c<sup>o</sup>l<sub>3</sub> . ij. s̃. .x. đ.

Dđ ap M<sup>o</sup>ed ht in bo . tař . j. eqũ . p̃ . v. s̃—ij. boũ . p̃ .  
 c<sup>o</sup>l<sub>3</sub> . v. s̃—iiij. vač p̃ . c<sup>o</sup>l<sub>3</sub> . iiij. s̃ . iiij. đ—ij. Cř . fru . p̃ . c<sup>o</sup>l<sub>3</sub> . Sa . iiij. s̃  
 .ij. s̃ . vj. đ—vj. Cř . fař aue . p̃ . c<sup>o</sup>l<sub>3</sub> . ij. s̃—vj. oues p̃ . c<sup>o</sup>l<sub>3</sub> . iiij. đ.  
 .vj. đ.

Sussanaf ht in bōis tař . v. vač . p̃ . c<sup>o</sup>l<sub>3</sub> . iiij. s̃ . iiij. đ. Sa . xij.  
 đ. ob.

Dđ ap Gwasbeuno ht in bo . tař . vj. boũ . p̃ . c<sup>o</sup>l<sub>3</sub> . v. s̃—  
 ij. eq<sup>o</sup>s . p̃ . c<sup>o</sup>l<sub>3</sub> . v. s̃—v. vač . p̃ . c<sup>o</sup>l<sub>3</sub> . iiij. s̃ . iiij. đ—ij. aulia Sa . viij. s̃.  
 .ij. ānož . p̃ . c<sup>o</sup>l<sub>3</sub> . ij. s̃ . vj. đ—j. auliũ . ij. ānož . p̃ . ij. s̃—xiiij. ob.  
 oues . p̃ . c<sup>o</sup>l<sub>3</sub> . vj. đ—vj. Cř . fru . p̃ . c<sup>o</sup>l<sub>3</sub> . ij. s̃ . vj. đ—xvj.  
 Cř fař aue . p̃ . c<sup>o</sup>l<sub>3</sub> . ij. s̃—vj. Cř fař ord p̃ . c<sup>o</sup>l<sub>3</sub> . xvj. đ.

Mathu ap Dđ ht in bo . tař . ij. boũ . p̃ . c<sup>o</sup>l<sub>3</sub> . v. s̃—j.  
 inm̃tũ . p̃ . v. s̃—ij. vač . p̃ . c<sup>o</sup>l<sub>3</sub> . iiij. s̃ . iiij. đ—dim . Cř . fru . Sa . xxj.  
 p̃ . xv. đ—ij. Cř . fař . aue . p̃ . c<sup>o</sup>l<sub>3</sub> . ij. s̃. đ. ob.

Robŷn ht in bo . tař . j. boũ . p̃ . v. s̃—j. eqũ . p̃ . v. s̃—j.  
 vač . p̃ . iiij. s̃ . iiij. đ—ij. aulia . ij. ānož . p̃ . c<sup>o</sup>l<sub>3</sub> . ij. s̃—j. Cř . Sa . xix.  
 fru . p̃ . ij. s̃ . vj. đ—ij. Cř fař . aue . p̃ . c<sup>o</sup>l<sub>3</sub> . ij. s̃. đ. q<sup>a</sup>đ.

Eynō ap Dđ ht in bo . tař . iiij. bou . p̃ . c<sup>o</sup>l<sub>3</sub> . v. s̃—ij. eq<sup>o</sup>s .  
 p̃ . c<sup>o</sup>l<sub>3</sub> . v. s̃—iiij. vač . p̃ . j. auliũ . iiij. ānož . p̃ . ij. s̃ . vj. đ— Sa . v. s̃  
 ij. aulia . ij. ānož . p̃ . ij. s̃—vij. oues . p̃ . c<sup>o</sup>l<sub>3</sub> . vj. đ—ij. Cř . .xj. đ.  
 fru . p̃ . c<sup>o</sup>l<sub>3</sub> . ij. s̃ . vj. đ—xij. Cř . fař . aue . p̃ . c<sup>o</sup>l<sub>3</sub>—ij. s̃—iiij.  
 Cř . ord p̃ . c<sup>o</sup>l<sub>3</sub> . xvj. đ.

Eŷnō ap Ÿdrŷn ht in bo . tař . iiij. vač . p̃ . c<sup>o</sup>l<sub>3</sub> . iiij. s̃ . iiij. đ  
 j. auliũ . iiij. ānož p̃ . ij. s̃ . vj. đ . ij. aulia . ij. ānož . ij. s̃ . j. Cř . Sa . xxj.  
 fru . p̃ . ij. s̃ . vj. đ/ij. Cř . fař . aue . p̃ . c<sup>o</sup>l<sub>3</sub> . ij. s̃. đ.

Ioz ap Ph ht i . bo . tař . j. eqũ . p̃ . v. s̃/ij. vač . p̃ . c<sup>o</sup>l<sub>3</sub>  
 .iiij. s̃ . iiij. đ/ij. aulia . ij. ānož . p̃ . c<sup>o</sup>l<sub>3</sub> . ij. s̃ . j. Cř . fru . p̃ . Sa . xvij.  
 .ij. s̃—j. Cř fař aue . ċ . di<sup>o</sup> . p̃ . iiij. s̃. đ.

Ph ap Ađ ht i bo . tař . j. eqũ . p̃ . v. s̃ . iiij. vač . p̃ . c<sup>o</sup>l<sub>3</sub>  
 .ij. s̃ . iiij. đ—j. bou . p̃ . v. s̃—xij. oues p̃ . c<sup>o</sup>l<sub>3</sub> . vj. đ . j. Cř . Sa . ij. s̃  
 frũ . p̃ . ij. s̃ . vj. đ/ij. Cř . fař . aue . p̃ . c<sup>o</sup>l<sub>3</sub> . ij. s̃. .iiij. đ. ō.  
 q<sup>a</sup>.

Gwtanes ht in bo . tař . iiij. vač . p̃ . c<sup>o</sup>l<sub>3</sub> . iiij. s̃ . iiij. đ . ij. Sa . xxiiij. đ.



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APP. A.f.	iuñta . p̃ . c <sup>o</sup> l <sub>3</sub> . v. s . j. aũiũ . ij. ānoḡ . p̃ . ij. s.—j. Cř fař . ċ di <sup>o</sup> . p̃ . ij. s.
[A.D. 1320- 1340.]	Ykedŷn ht in bo . tař . j. boũ . p̃ . v. s . j. iuñtũ . p̃ . v. s /
S <sup>a</sup> .ij. s̃	iiij. vač . p̃ . ij. s . iiij. đ. xiiij. oues p̃ c <sup>o</sup> l <sub>3</sub> . vj. đ . j. Cř fru p̃
.iiij. đ.	.ij. s . vj. đ / j. Cř . fař . p̃ . ij. s.
	Kediuoř ht i bo . tax . j. boũ . p̃ . v. s / ij. eq <sup>s</sup> . p̃ . v. s.—
S <sup>a</sup> .iiij. s̃	ij. vač . p̃ . c <sup>o</sup> l <sub>3</sub> . iiij. s . iiij. đ . ij. aũiũ . ij. ānoḡ . p̃ . c <sup>o</sup> l <sub>3</sub> . ij. s.
.vij. đ.	—xiiij. oues p̃ c <sup>o</sup> l <sub>3</sub> . vj. đ. / di <sup>m</sup> . Cř fru . p̃ . xv. đ. / .iiij. Cř fař aue . p̃ . ij. s.
	Yfromarth ht i bo . tař . ij. iuñta . p̃ . c <sup>o</sup> l <sub>3</sub> . v. s. / ij. vač
S <sup>a</sup> .ij. s̃	p̃ . c <sup>o</sup> l <sub>3</sub> . iiij. s . iiij. đ / ij. aũia . ij. ānoḡ . p̃ . c <sup>o</sup> l <sub>3</sub> . ij. s. /
.v. đ. ð.	ij. aũia . ij. ānoḡ . p̃ c <sup>o</sup> l <sub>3</sub> . ij. s . vj. đ. j Cř . fru . ċ di <sup>o</sup> . p̃ . iiij. s . ix. đ. / j. Cř . ċ di <sup>o</sup> fař . p̃ . iiij. s. / ij. oues . p̃ . xij. đ.
	Iena ap Mađ Vich <sup>a</sup> n ht i . bo . tax . j. iuñtũ . p̃ . v. s . j.
S <sup>a</sup> .xxij. đ.	boũ p̃ . v. s. / iiij. aũia . ij. ānoḡ . p̃ . c <sup>o</sup> l <sub>3</sub> . ij. s. / ij. oues p̃ c <sup>o</sup> l <sub>3</sub> . vj. đ. j. Cř . fru . p̃ . ij. s . vj. đ. / ij. fař . aue . p̃ . c <sup>o</sup> l <sub>3</sub> . ij. s.
	Ioř ap Iokē ht i bo . tař . j. boũ . p̃ . v. s / ij. eq <sup>s</sup> . p̃ .
S <sup>a</sup> .iiij. s̃	c <sup>o</sup> l <sub>3</sub> . v. s. / v. vač . p̃ . c <sup>o</sup> l <sub>3</sub> . iiij. s . iiij. đ. iiij. aũia . ij. ānoḡ . p̃ . c <sup>o</sup> l <sub>3</sub> . ij. s / xv. oues p̃ . c <sup>o</sup> l <sub>3</sub> . vj. đ. j. Cř fru . p̃ . ij. s . vj. đ.
.vij. đ.	ij. Cř fař aue p̃ . c <sup>o</sup> l <sub>3</sub> . ij. s.
	Feydath ht in bo . tař . j. iuñtũ . p̃ . v. s / j. boũ . p̃
S <sup>m</sup> .iiij. s̃.	.v. s. v. vač . p̃ c <sup>o</sup> l <sub>3</sub> . iiij. s . iiij. đ. / ij. aũia . ij. ānoḡ . p̃ . c <sup>o</sup> l <sub>3</sub> . ij. s . .xxij. oues . p̃ . c <sup>o</sup> l <sub>3</sub> . vj. đ. iiij. Cř . fru . p̃ c <sup>o</sup> l <sub>3</sub> . ij. s . vj. đ. / iiij. Cř fař aue . p̃ c <sup>o</sup> l <sub>3</sub> . ij. s.
	Ioř ap Bled ht in bo . tař . j. iuñtũ p̃ . v. s. ij. vač . p̃ .
S <sup>a</sup> .xvj. đ.	c <sup>o</sup> l <sub>3</sub> . iiij. s . iiij. đ . iiij. aũia . ij. ānoḡ p̃ c <sup>o</sup> l <sub>3</sub> . ij. s. j. Cř . fru . p̃ . ij. s . vj. đ.
	Mađ ap Bled ht i bo . tař . j. iuñtũ p̃ . v. s. / ij. vač . p̃ . c <sup>o</sup> l <sub>3</sub>
S <sup>a</sup> .xij. đ.	.iiij. s . iiij. đ . j. aũiũ . ij. ānoḡ . p̃ . ij. s. di <sup>m</sup> . Cř fru . p̃ . xv. đ.
	Ykest ht i . bo . tax . ij. boũ . p̃ . v. s. / ij. iuñta p̃ . v. s. /
S <sup>a</sup> .iiij. s̃	ij. vač p̃ . c <sup>o</sup> l <sub>3</sub> . iiij. s . iiij. aũia . ij. ānoḡ p̃ c <sup>o</sup> l <sub>3</sub> . ij. s. / .xxiiij.
.ij. đ.	oues . p̃ c <sup>o</sup> l <sub>3</sub> . vj. đ. j. Cř fru . p̃ . ij. s . vj. đ. / v. Cř fař aue . p̃ c <sup>o</sup> l <sub>3</sub> . ij. s.
S <sup>a</sup> .iiij. s̃	Đđ ap Iokē h <sub>3</sub> i bo . tax . ij. eq <sup>s</sup> . p̃ . v. s. / ij. boũ . p̃ . v. s /
.iiij. đ. ð.	

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v. vač . p̃ . c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. đ. xxx. oues p̃ c<sup>o</sup>l<sub>3</sub> .vj. đ. j. Cř APP. A.f.  
fru . p̃ .ij. s .vj. đ. / v. Cř fař aue . p̃ c<sup>o</sup>l<sub>3</sub> .ij. s. [A.D. 1320–1340.]

Ioř ap Elidyř ht in bo . tax .iiij. boũ . p̃ . c<sup>o</sup>l<sub>3</sub> .v. s. / iij.  
eq<sup>s</sup> . p̃ . c<sup>o</sup>l<sub>3</sub> .v. s. / ij. aũia .ij. ānoř . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s.—x. oues. S<sup>a</sup> .vij. s  
p̃ . c<sup>o</sup>l<sub>3</sub> .vj. đ. / vj. Cř . fru . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. đ. / ix. Cř fař .j. đ.  
aue . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s. / vj. vač p̃ . c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. đ. / ij. Cř piř  
č ord . p̃ c<sup>o</sup>l<sub>3</sub> .xvj. đ. / uteň . p̃ .vj. s .viij. đ.

Dđ Du ht i bo . tař .j. iuñtũ . p̃ .v. s / .ij. vač . p̃ . c<sup>o</sup>l<sub>3</sub>  
.iij. s .iiij. đ. / ij. boũ . p̃ c<sup>o</sup>l<sub>3</sub> .v. s. / iij. aũia .ij. ānoř . p̃ . S<sup>a</sup> .ij. s  
c<sup>o</sup>l<sub>3</sub> .ij. s. / x. oues . p̃ . c<sup>o</sup>l<sub>3</sub> .vj. đ. / ij. Cř fař aue . p̃ c<sup>o</sup>l<sub>3</sub> .ij. s. .vj. đ.  
Uteň . p̃ .xij. đ.

Mađ ap Yriskynit h<sub>3</sub> i bōis tař .j. eqũ . p̃ .v. s. / iij. vač . S<sup>a</sup> .xvij.  
p̃ c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. đ. / .iij. Cř fař . aue . p̃ c<sup>o</sup>l<sub>3</sub> .ij. s. Uteň p̃ đ. ob.  
.xij. đ.

Gyllabrydi ht in bo . tař .ij. boũ . p̃ c<sup>o</sup>l<sub>3</sub> .v. s. / j. iuñtũ  
p̃ .v. s / v. vač . p̃ . c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. đ. v. oues . p̃ . c<sup>o</sup>l<sub>3</sub> .vj. đ. S<sup>a</sup> .iij. s .j.  
j. Cř . fru . p̃ .ij. s .vj. đ. j. Cř . ord . p̃ .xv. đ. / iiij. Cř fař đ. ō.  
aue . p̃ c<sup>o</sup>l<sub>3</sub> .ij. s. Uteň . p̃ .xij. đ.

Ioř ap Deikeř ht i bo . tař .ij. bou . p̃ . c<sup>o</sup>l<sub>3</sub> .v. s. / iij.  
iuñta . p̃ . c<sup>o</sup>l<sub>3</sub> .v. s. / viij. vač . p̃ c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. đ. j. aũiu S<sup>a</sup> .v. s.  
.iij. ānoř . p̃ .ij. s .vj. đ. / ix. oues . p̃ . c<sup>o</sup>l<sub>3</sub> .vj. đ. / ij. Cř . fru .  
p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s. vj. đ. / v. Cř fař aue . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s. / j. Cř ord .  
p̃ .xvj. đ.

Ie<sup>a</sup>n Du ht i bo . tax .ij. vač . p̃ . c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. đ. / iij. S<sup>a</sup> .xiiij.  
aũia .ij. ānoř . p̃ c<sup>o</sup>l<sub>3</sub> .ij. s .v. oues . p̃ c<sup>o</sup>l<sub>3</sub> .vj. đ. / j. Cř č đ. ob.  
di<sup>o</sup>. fař . p̃ .iij. s.

Eynō ap Deikeř ht in bo . tař .j. boũ . p̃ .v. s. / ij. iuñta .  
p̃ . c<sup>o</sup>l<sub>3</sub> .v. s. / v. vač . p̃ c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. đ. j. aũiu .ij. ānoř S<sup>a</sup> .iiij. s  
p̃ .ij. s / xlvj. oues . p̃ c<sup>o</sup>l<sub>3</sub> .vj. đ. Uteň .iij. s .iiij. đ. / iij. Cř .xj. đ. ob.  
fru . p̃ c<sup>o</sup>l<sub>3</sub> .ij. s .vj. đ. / iij. Cř . fař aue . p̃ c<sup>o</sup>l<sub>3</sub> .ij. s. j. Cř .  
ord p̃ .xvj. đ.

Ađ ap Eynō ht i bo . tax .j. boũ . p̃ .v. s. / ij. eq<sup>s</sup> p̃ . c<sup>o</sup>l<sub>3</sub> S<sup>a</sup> .v. s  
.v. s / viij. vač p̃ c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. đ. L . oues . p̃ . c<sup>o</sup>l<sub>3</sub> .vj. đ. .vj. đ

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APP. A f.	Uteñ . p̃ .iiij. s. / j. Cř . fru . ẽ di°. p̃ .iiij. s .ix. đ / .iiij. Cř fař aue . p̃ .c°l3 .ij. s. .ij. Cř . ord̃ . p̃ .xvj. đ.
[A.D. 1320- 1340.]	Dđ ap Ađ ht in bo . tař .iiij. boũ . p̃ . c°l3 .v. s. .j. eqũ . p̃ .v. s / .iiij. vač . p̃ .c°l3 .iiij. s .iiij. đ. .ij. aũia .iiij. ānoř . p̃ .c°l3 .ij. s .vj. đ / xx. oues . p̃ .c°l3 .vj. đ / Uteñ . p̃ .xij. đ / .ij. Cř fru . p̃ . c°l3 .ij. s .vj. đ / v. Cř fař aue . p̃ .c°l3 .ij. s. / ord̃ p̃ .xvj. [đ].
S <sup>a</sup> .iiij. s .iiij. đ. oñ.	Mađ Cor ht i bo . tař .ij. boũ . p̃ . c°l3 .v. s / .iiij. iuñtũ . p̃ .c°l3 .v. s. / .viij. vač . p̃ .c°l3 .iiij. s .iiij. đ. / .iiij. aũia .ij. ānoř . p̃ . c°l3 .ij. s. / xliij. oues . p̃ . c°l3 .vj. đ. / Uteñ . p̃ .ij. s. .j. Cř fru . p̃ .ij. s .vj. đ. / j. Cř . ord̃ p̃ .xvj. [đ] / .iiij. Cř fař aue . p̃ .c°l3 .ij. s.
S <sup>a</sup> .ij. s .ij. đ.	Filii Ie°n Gam ht in bo . tař .ij. boũ . p̃ .v. s. .j. iuñtũ p̃ .v. s / v. vač . p̃ . c°l3 .ij. s .iiij. đ. xx. oues p̃ .c°l3 .vj. đ / .iiij. Cř . fař aue . p̃ . c°l3 .ij. s. di <sup>m</sup> . Cř . fru . p̃ .xv. đ.
S <sup>a</sup> .iiij. s .v. đ.	Eynō ap Ađ ht in bo . tař .ij. vač . p̃ . c°l3 .iiij. s .iiij. đ. j. aũiũ .ij. ānoř p̃ .ij. s. .vij. oues . p̃ .c°l3 .vj. đ. di <sup>m</sup> . Cř . fru . p̃ .xv. đ. j. Cř . ord̃ . p̃ .xv. đ. j. Cř fař . ẽ di°. p̃ .iiij. s.
S <sup>a</sup> .ij. s .x. đ.	Elydir ht in bo . tař .j. boũ . p̃ .v. s / .iiij. vač . p̃ . c°l3 .iiij. s .iiij. đ / .iiij. aũia .ij. ānoř p̃ .c°l3 .ij. s / xx. oues p̃ .c°l3 .vj. đ. / Uteñ . p̃ .xij. đ / j. Cř . frũ . p̃ .ij. s .vj. đ / .iiij. Cř . fař . aue . p̃ .c°l3 .ij. s.
S <sup>a</sup> .iiij. s .ij. đ.	Mađ ap Eynō ht in bo . tař .j. boũ . p̃ .v. s .iiij. vač . p̃ .c°l3 .iiij. s .iiij. đ / j. iuñtũ . p̃ .v. s .ij. aũia .ij. ānoř . p̃ .c°l3 .ij. s. / xl. oues . p̃ .c°l3 .vj. đ. / v. Cř fař . aue . p̃ .c°l3 .ij. s. / .iiij. Cř . ord̃ . p̃ .c°l3 .xvj. đ.
S <sup>a</sup> .j. s .x. .đ.	Mađ ap Ioř ht in bo . tař .j. iuñtũ . p̃ .v. s / .iiij. vač . p̃ .c°l3 .iiij. s .iiij. đ / .iiij. aũia .ij. ānoř p̃ .c°l3 .ij. s. / xx. oues . p̃ .c°l3 .vj. đ. / j. Cř . ord̃ . p̃ .xvj. đ / .iiij. Cř . fař . p̃ .c°l3 .ij. s.
S <sup>a</sup> .iiij. s .vij. đ.	Dđ ap Teğ ht in bo . tař .ij. boũ . p̃ .c°l3 .v. s. / .ij. eq°s . p̃ .c°l3 .v. s. / .iiij. vač . p̃ .c°l3 .iiij. s .iiij. đ .iiij. aũia .ij. ānoř . p̃ . c°l3 .ij. s. / xx. oues . p̃ .c°l3 .vj. đ / .iiij. Cř . fru . ẽ di°. p̃

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.ij. s .vj. d .vj. Cr̃ .fař aue . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s .j. Cr̃ ord̃ . c̃ di<sup>o</sup> . APP. A f.  
p̃ .ij. s.

Ioz ap Gg̃ ht in bo . tař .ij. vač . p̃ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d / j. [A.D.  
iuñtū . p̃ .v. s / iij. aũia . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s .iiij. oues . p̃ . c<sup>o</sup>l<sub>3</sub> Sa .ij. s. 1320-  
.vj. d / j. Cr̃ fru . p̃ .ij. s .vj. d .j. Cr̃ ord̃ c̃ di<sup>o</sup> . p̃ .ij. s / ij. 1340.]  
Cr̃ . fař c̃ . di<sup>o</sup> . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s.

Guff ap Ioz ht in bo . tař / ij. boũ . p̃ . c<sup>o</sup>l<sub>3</sub> .v. s / j. eqũ Sa .iiij. s.  
p̃ .v. s / j. vač . p̃ .iiij. s .iiij. d.

Gwenl f Ygof ht in bo . tař / v. vač . p̃ . c<sup>o</sup>l<sub>3</sub> .iiij. s Sa .xxij.  
.iiij. d / ij. aũia .ij. ānoř . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s .viiij. oues . p̃ . c<sup>o</sup>l<sub>3</sub> d.  
.vj. d . / j. Cr̃ . fru . p̃ .ij. s .vj. d.

Ie'n Ameth ht in bo . tař .ij. boũ . p̃ . c<sup>o</sup>l<sub>3</sub> .v. s . / j.  
iuñtū p̃ .v. s / ij. vač . p̃ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d .v. oues . p̃ . c<sup>o</sup>l<sub>3</sub> Sa .ij. s  
.vj. d .j. Cr̃ . fru . p̃ .ij. s .vj. d . / iij. Cr̃ . ord̃ . p̃ . c<sup>o</sup>l<sub>3</sub> iij. d. ob.  
.xvj. d . / ij. Cr̃ . fař . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s.

Dd ap Melýř ht in bo . tař .j. boũ . p̃ .v. s / iij. vač . p̃ .  
c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d / ij. aũia .ij. ānoř . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s / viij. oues . Sa .xxiiij.  
p̃ . c<sup>o</sup>l<sub>3</sub> .vj. d / j. Cr̃ . fru . p̃ .ij. s .vj. d / j. Cr̃ . fař . p̃ .ij. s / d.  
j. Cr̃ . ord̃ . p̃ .xvj. d.

Ie'n ap Teg̃ ht in bo . tař .j. iuñtū . p̃ .v. s / iij. vač .  
p̃ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d / xxv. oues . p̃ . c<sup>o</sup>l<sub>3</sub> .vj. d .iiij. aũia .ij. Sa .ij. s  
ānoř . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s / j. Cr̃ . fru . p̃ .ij. s .vj. d. .vij. d. ob.

Ith Hacarn ht in bo . tař .iiij. boũ . p̃ . c<sup>o</sup>l<sub>3</sub> .v. s / iij.  
eq̃s . p̃ . c<sup>o</sup>l<sub>3</sub> .v. s / iij. vač . p̃ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d / iij. aũia Sa .ij. s  
.iiij. ānoř . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d . / xl. oues . p̃ . c<sup>o</sup>l<sub>3</sub> .vj. d . / ij. .vj. d. ob.  
Cr̃ fru . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d .viij. Cr̃ . fař aue . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s / ij.  
Cr̃ ord̃ . p̃ . c<sup>o</sup>l<sub>3</sub> .xvj. d.

Ior̃ Du ht in bo . tař .j. boũ . p̃ .v. s . / j. eqũ . p̃ .v. s  
.ij. vač . p̃ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d . Uteñ . p̃ .xij. d / ij. Cr̃ . fru . Sa .ij. s  
p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d / v. Cr̃ fař aũ . p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s . / j. Cr̃ . ord̃ .v. d.  
p̃ .xvj. d .iiij. oues . p̃ . c<sup>o</sup>l<sub>3</sub> .vj. d.

Teg̃ Goch ht in bo . tař .v. boũ . p̃ . c<sup>o</sup>l<sub>3</sub> .v. s / iij. eq̃s .  
p̃ . c<sup>o</sup>l<sub>3</sub> .v. s / iij. vač . p̃ . c<sup>o</sup>l<sub>3</sub> .iiij. s .iiij. d / ij. aũia .ij. ānoř . Sa .v. s  
p̃ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. d / ix. oues . p̃ . c<sup>o</sup>l<sub>3</sub> .vj. d . / Uteñ p̃ .xij. d / .vij. d.

*Assessment to a Fifteenth of Aberffraw, 1320-40.*

- APP. A.f. ij. Cŕ . fru . þ̃ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. ð . / vj. Cŕ . faŕ aue . þ̃ . c<sup>o</sup>l<sub>3</sub>  
 [A D.  
 1320-  
 1340.] ij. s / ij. Cŕ . ord þ̃ c<sup>o</sup>l<sub>3</sub> .xvj. ð.  
 Ie<sup>a</sup>n ap Mað ht in bo . tax .ij. iuñta . þ̃ . c<sup>o</sup>l<sub>3</sub> .v. s / iij.  
 S<sup>a</sup> iij. s. boũ . þ̃ . c<sup>o</sup>l<sub>3</sub> .v. s / ij. vač . þ̃ . c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. ð . Uteñ .xij. ð  
 oð. mi<sup>o</sup>. / ij. Cŕ fru . þ̃ c<sup>o</sup>l<sub>3</sub> .ij. s .vj. ð / ij. Cŕ . faŕ aue . þ̃ c<sup>o</sup>l<sub>3</sub> .ij. s /  
 ij. Cŕ . ord þ̃ c<sup>o</sup>l<sub>3</sub> .xvj. ð  
 Teğ ap Ie<sup>a</sup>n ht in bo . taħ .j. boũ . þ̃ .v. s / iij. eq<sup>s</sup> þ̃  
 S<sup>a</sup> .v. s c<sup>o</sup>l<sub>3</sub> .v. s / iij. vač . þ̃ c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. ð .iij. aũia .ij.  
 iij. ð. oð. ānoğ . þ̃ c<sup>o</sup>l<sub>3</sub> .ij. s . / xl. oues þ̃ c<sup>o</sup>l<sub>3</sub> .vj. ð . / j. Cŕ fru . þ̃  
 .ij. s .vj. ð / .v. Cŕ faŕ þ̃ . c<sup>o</sup>l<sub>3</sub> .ij. s / ij. Cŕ ord þ̃ c<sup>o</sup>l<sub>3</sub>  
 .xvj. ð.  
 S<sup>a</sup> xij. ð. Að ap Teğ ht in bo . taħ .ij. eq<sup>s</sup> . þ̃ . c<sup>o</sup>l<sub>3</sub> .v. s / ij. vač .  
 q<sup>a</sup>. þ̃ c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. ð.  
 Filiu Mað Du . htnt in bo . taħ .ij. boũ . þ̃ . c<sup>o</sup>l<sub>3</sub> .v. s / j.  
 S<sup>a</sup> iij. s eqũ . þ̃ .v. s / ij. vač . þ̃ . c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. ð .iij. aũia .iij.  
 .ij. ð. oð. ānoğ . þ̃ . c<sup>o</sup>l<sub>3</sub> .ij. s .vj. ð . / vj. oues . þ̃ c<sup>o</sup>l<sub>3</sub> .vj. ð . Uteñ  
 .xij. ð .iij. Cŕ . fru . þ̃ c<sup>o</sup>l<sub>3</sub> .ij. s .vj. ð / vj. Cŕ faŕ þ̃ c<sup>o</sup>l<sub>3</sub> .ij. s  
 / ij Cŕ ord þ̃ c<sup>o</sup>l<sub>3</sub> .xvj. [ð].  
 Hynaf ap Melýr ĩ Mað ap Iokę htnt in bois taħ .vj. boũ .  
 S<sup>a</sup> vj. s þ̃ c<sup>o</sup>l<sub>3</sub> .v. s .iij. eq<sup>s</sup> þ̃ c<sup>o</sup>l<sub>3</sub> .v. s / vij. vač . þ̃ . c<sup>o</sup>l<sub>3</sub> .iij. s  
 vj. ð. oð. .iij. ð .iij. aũia .ij. ānoğ . þ̃ c<sup>o</sup>l<sub>3</sub> .ij. s / v. oues þ̃ c<sup>o</sup>l<sub>3</sub> .vj. ð /  
 Uteñ .xij. ð .ij. Cŕ . fru . þ̃ c<sup>o</sup>l<sub>3</sub> .ij. s .vj. ð .viij. Cŕ faŕ þ̃  
 c<sup>o</sup>l<sub>3</sub> .ij. s / iij<sup>or</sup> Cŕ ord . þ̃ c<sup>o</sup>l<sub>3</sub> .xvj. ð.  
 S<sup>a</sup> xv. ð. Tud ap Hynaf ht in bo . taħ .j. boũ . þ̃ .v. s / j. eqũ . þ̃  
 .v. s / ij. vač . þ̃ c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. ð / j. Cŕ faŕ . þ̃ .ij. s.  
 Meric ap Iokę ĩ mīr sua htnt in bo . taħ .iij. boũ . þ̃ c<sup>o</sup>l<sub>3</sub>  
 S<sup>a</sup> iij. s .v. s / iij. vač . þ̃ . c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. ð / ij. eq<sup>s</sup> þ̃ c<sup>o</sup>l<sub>3</sub> .v. s .j.  
 .ix. ð. aũiu .ij. ānoğ . þ̃ .ij. s / x. oues þ̃ c<sup>o</sup>l<sub>3</sub> .vj. ð / iij. Cŕ fru . þ̃ c<sup>o</sup>l<sub>3</sub>  
 .ij. s .vj. ð / ij. Cŕ . faŕ . þ̃ .ij. s / ij. Cŕ ord þ̃ . c<sup>o</sup>l<sub>3</sub> .xvj. ð .  
 S<sup>a</sup> xiiij. Eýnō ap Brygký ht ĩ bo . taħ .iij. vač . þ̃ . c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. ð  
 ð. q<sup>a</sup>. .j. aũiu . þ̃ .ij. s.—x. oues . þ̃ .ij. s .iiij. ð / j Cŕ . fru . þ̃ .ij. s  
 .vj. ð.  
 S<sup>a</sup> xiiij. Ie<sup>a</sup>n Vich<sup>a</sup>n ht in bo . taħ .j. iuñtũ . þ̃ .v. s / ij. vač . þ̃  
 ð. c<sup>o</sup>l<sub>3</sub> .iij. s .iiij. ð / ij. aũia þ̃ .ij. s—j. Cŕ . faŕ . þ̃ .ij. s.

*Assessment to a Fifteenth of Aberffraw, 1320-40.*

Sm <sup>a</sup> . ville . in ptē regē—xij. liḅ .xij. s̄ .vij. đ.	APP. A f.
	pḅ. [A.D. 1320- 1340.]
Malt <sup>a</sup> ht.	
exa <sup>r</sup> .	[En-
xv <sup>a</sup> . Cōmoti de Maltraeth—L . iij. li .v. s̄ .j. đ . q <sup>a</sup> .	dorsed.]
	pḅ.
De Comitatu Angleš.	
Maltraḅ.	
Sm <sup>a</sup> exaīata de toto Cōmoto—Lij. li .v. s̄ .j. đ . q <sup>a</sup> .	

## APPENDIX A g.

### ACCOUNT OF THE ISSUES OF ABERFFRAW, 25 EDW. III., A.D. 1351.

*Ministers' Accounts, Bundle 1149, No. 1, Public Record Office.*

#### Aberfrau.

APP. A g.

A.D.  
1351.

Exit<sup>o</sup>.  
dnicoz.

Compot<sup>o</sup>. Thoñ de Harbergh ⁊ Wilti de Waltoñ firmañ Maneñ de Aberfrau . de exitibus eiusdm a fo sñi Michis anno regni Regis Eļ ĩcii post conquestū xxiiij<sup>to</sup>. ⁊ Principat<sup>o</sup> dñi Eļ Princip ĩ Walt Duĉ Cornuþ ⁊ Comitib Cestř viij<sup>o</sup>. usq idm fm pxiñ sequñ anno dñi Regē xxv<sup>to</sup> Principat<sup>o</sup> dñi Prinĉ ix<sup>o</sup>.

D exitibz .iiij. caruĉ ĩre ĩbm que ad vj. lĩ ext<sup>o</sup> p añ sicut cont<sup>o</sup> in extenť facta . tempe Reġ ani Re nũc . Quĩt caruĉ ĩre ĩbm que dimitteþ diũse tenenť de Trefcastel p .lx. s p añ . uni<sup>o</sup> p<sup>ti</sup> qđ ad vj. s . viij. đ ext<sup>o</sup> p eand extenť ⁊ redd<sup>o</sup> anno pced<sup>o</sup> xv. s . ať p<sup>to</sup> quod siliť ext<sup>o</sup> ad vj. s . viij. đ. Piscař eiusdm Maneñ que ad ij. s . ext<sup>o</sup> . j Molend de Dyndryn qđ ad xl. s ext<sup>o</sup> ⁊ ř soť x. s . j. đ ult<sup>a</sup> extenť . alĩ molend ĩbm qđ ad xl. s [ext<sup>o</sup>] ⁊ ř soť x. s . j. đ ult<sup>a</sup> eandm extenť . T<sup>o</sup>ci moť voĉ Mullebunt qđ siliť ad xl. s ext<sup>o</sup> p añ . ⁊ ř . soť x. s . j. đ ult<sup>a</sup> eandm extenť . xxx acř ĩre in vilt de Abfrau que fueř Wilt Daniel . exist<sup>o</sup> in mañ dñi ut escaeř p morť eiusdm Wilti que soť dimitti ad ij. s . vj. đ ext<sup>a</sup> extenť seu cui<sup>o</sup>dm pastuř ĩfra dñm Maneñ que ad xx. s extend p annũ . Nec de .lx. s

tenenť de Trefcastel tenenť ĩnl se j. caruĉ ĩre duđ de dnico dñi siĉ arrenť post confect<sup>o</sup> extenť p añ ad ĩij<sup>or</sup> ĩmĩos vidett Oĩm sĉoz . Puř be Marie Aploz Ph ⁊ Jacob ⁊ Guť Augusti .xxix. s . viij. đ . De redd<sup>o</sup> ass lib tenenť ville de Abfrau sicut cont<sup>o</sup> in extenť ad pđĉos ĩij. ĩmĩos .xv. s .xj. đ . De redd<sup>o</sup> ass



*Account of the Issues of Aberffraw, 1351.*

Hameletti de Bodeueryk ad p̄dčos .iiij. l̄m̄ios x. s̄ . de redd  
 ass̄ lib̄ teñ de Trewaspatrike ad p̄dčos .iiij. l̄m̄ios .v. s̄ vj. d̄ .  
 De redd̄ villañ eiusd̄m ville de Trūc ad eosd̄m l̄m̄ios xiiij. s̄  
 vij. d̄ . de eisd̄m villañ p̄ firma butiř . lacř 7 opač arrenř ad  
 eosd̄ . l̄m̄ios ix. s̄ .viiij. d̄ . de redd̄ ix villañ hameletti de Tref-  
 berwetē ad eosd̄m l̄m̄ios v. s̄ .iiij. d̄ de eisd̄m p̄ .iiij. c̄annoč fariñ  
 ordi ad eosd̄m l̄m̄ios .iiij. s̄ .vj. d̄ . de eisd̄m p̄ ix m̄ltoñ arř ad  
 eosd̄m l̄m̄ios xviiij. d̄ . p̄ ix agñ arř ad .ij. s̄ .iiij. d̄ . de eisdem p̄  
 butiř arř ad eosdem l̄m̄ios vij. d̄ . de eisd̄m p̄ Ciiij<sup>xx</sup> ouis  
 galliñ arrenř ad eosd̄m l̄m̄ios .ix. d̄ . de redd̄ .ix. galliñ de  
 eis̄ ad eosd̄m l̄m̄ios .xxxvj. s̄ .ij. d̄ ob de eisd̄m p̄ Clxj. opibus  
 j. die ad eosd̄m l̄m̄ios .ij. s̄ de redd̄ j. villñ qui quond̄m voč  
 Dd de Hibnico . Hameletti de Dynthladan loč međ btož suož  
 7 lacř qđ voč M'yonith ad eosd̄m l̄m̄ios viij. s̄ .vj. d̄ . De fit  
 Gregoř ap̄ . Lt̄ . p̄ j. c̄annoč fři 7 iiij c̄annoč auen ad eosd̄m  
 l̄m̄ios xvj. d̄ . de eisd̄m p̄ ij m̄ltoñ 7 ij. agñ ad eosd̄m l̄m̄ios  
 vj. d̄ . de eisd̄m p̄ butiř ad eosd̄m l̄m̄ios .j. d̄ . ob de eisd̄m p̄  
 xl. oũ galliñ ad eosd̄m t̄m̄ios .vj. d̄ de eisd̄m p̄ vj. galliñ ad  
 eosd̄m l̄m̄ios .iiij. s̄ .ix. d̄ de eisd̄m p̄ opib; xxx dierũ ad eosd̄m  
 l̄m̄ios xiiij d̄ ob . de Pellipař p̄ dī c̄annoč farine ordi medieř j.  
 m̄ltoñ .j. agñ .j. gallñ 7 .x. cunis butiř ad eosd̄m l̄m̄ios xj. d̄  
 q<sup>a</sup>, de eod̄m p̄ opib; vij. diež . ad eosd̄m l̄m̄ios .iiij. s̄ .iiij. d̄ de  
 redd̄ villañ hameletti de Keuentrefau ad eosd̄m l̄m̄ios xviiij d̄ .  
 ob de eisd̄m p̄ j. agñ 7 dī xxx. Cuñ butiř v. gallñ dī .j. Histož  
 blađ de opač .iiij. diež . ad eosd̄m l̄m̄ios seu de M'ionnyth .  
 seu viij s̄ viij d̄ de redd̄ villañ de Abfrau p̄ anñ ad eosd̄m  
 l̄m̄ios xlvij. s̄ vij. d̄ de eisd̄m p̄ x. c̄annoč dī fři . vij c̄annoč  
 fariñ auen iiij c̄annoč fariñ ordi ad eosd̄m l̄m̄ios vj. s̄ .viiij. d̄ de  
 eisd̄m p̄ x. c̄annoč auen ad p̄bnd̄ ad eosd̄m l̄m̄ios .xvj. s̄ .iiij d̄  
 de ix villañ eiusd̄m ville p̄ lacř .iiij. vacē iiij m̄ltoñ dī .ix. angũ  
 xxvij gallñ .Cl. oũ 7 butiř ad eosd̄m l̄m̄ios v. s̄ .j. d̄ de vj.  
 tenenř vasř p̄ .iiij m̄ltoñ vj. agñ . ix gallñ .C. oũ 7 butiř ad  
 eosd̄m l̄m̄ios .ij. s̄ .iiij. d̄ de ix villañ d̄ce ville p̄ xxvij galliñ ad

APP. A g.

[A.D.  
1351.]

*Account of the Issues of Aberffraw, 1351.*

APP. Ag. eosdm Ƴmos ij s .iij. d de eisdm p opib; iij dierū ad blađ đni  
[A.D. sarcland ad eosdm Ƴmos xxx. s de eisdm villañ p igne Ƴ  
1351.] strañne in Cuř đni Reğ ad eosdm Ƴ .lxxvj. s .ix. d de opib;

autuři CCC hoīm quos xv villū Maneř inueient Ƴ iij<sup>xx</sup> hoīm  
quos villañ forinč inuenient ad eosdm Ƴmos .lxxv. s de DC  
hoīb; Ƴ eę ad heam p j. diem ad eosdm Ƴmos . Seu de ptitis  
Ƴ pquis Cuř eiusdm Maneř p temp<sup>o</sup> comp̃ releū Ƴ Gobř toliñ  
Nund iđm pquis Cuř Nund eađdm seu xx. s . de firma portarř  
iđm nř ř hic eo qđ dčm Maneř de Abfraw una cū omīb; exitib;  
Ƴ pfič řđčis eidm Maneř ptiñ seu inde quouismodo pueñ conč  
řđčis Thoñ Ƴ Willmo ex dimiss Johnis Delues locū teñ  
Iustič Northwall Ƴ Cameř iđm p temp̃ hui<sup>o</sup> compi . Redđ  
inde đno .xx. li.

De quib; xx. li iđm Thoñ Ƴ Willms ř inferius . D boñ  
ř Esč. intestař defunctoř escaeř nř ř . q Willms de Ellertoñ firmař  
escaetrie ht h<sup>o</sup>i pfič ad firmā p toř Coñ Angles ut sup<sup>a</sup> . D  
amłč tenenč Maneř in Trno vič seu de Wrecco mař nō atting  
ř Vič. valorem xl. s nř ř q dčus Willms de Alertoñ firmař vič  
Angles ht eadm pfič ult<sup>a</sup> firmā suam . Nec de wrecco mař  
ř Vič. dčm valorem xl. s exced nř q; iđm Wilt de Allertoñ deb inde  
comput Ƴ ř in comp̃ suo de hoc anno.

\*

\*

\*

D xij. d de incřo firme xxx. acř řre in Maneř de Abfraw  
exist in mañ đni a diu p reułč post morř Wilłi Daniel qui  
eas teñ ad řim vite de doñ .Lt. Princip ult<sup>a</sup> iij s vj. d ad  
quos p<sup>l</sup>us dimitř dimiss anno ultio řlito Howel Tew p Thoñ  
le Trnour Esč sič conř in comp̃ eiusđ Thoñ de eodm anno  
nř q; firmař ht eadm pfič infr<sup>a</sup> firmā suam ut s<sup>a</sup>.

## APPENDIX Ba.

EXTRACTS FROM EXTENT OF THE CASTLE AND  
HONOR OF DENBIGH, 8 EDW. III., A.D. 1335.

*Extent of the Villata of Astret Canon. Progenies of Canon ap  
Lauwargh located there.*

ss Villata de Astret Canon.

APP. Ba.

Villata de Astret Canon que dum fuit integ<sup>a</sup> in manib;  
pgeij Canon ap Lauwargh in .iiij. gauellis quaz quett gauella  
reddit de Tunge tempe Principi .ij. s .vj. d . de quib; patebit  
statim inpostez Et sunt omes tenentes libi . 7 c . videlt.

A. D.  
1335.

[p. 75.]

h<sub>3</sub> domū

h<sub>3</sub> domū

Ithel Loyd ap Cadugan Lewelyn Vagh<sup>a</sup>n ap Lt 7

h<sub>3</sub> domū

Ithel ap Io7 Duy ap Lt tenent di gauelt integ<sup>r</sup> que fuit  
Lauwargh Vagh<sup>a</sup>n reddendo de Tunge int<sup>r</sup> se xv. d imio  
Oim S7oz Et p pastu Principi ad Nataf Dni .xxij. d . 7  
quoit alio imino de iijb<sup>3</sup> imis sup<sup>a</sup>d7cis .xv. d . 7 ceta 7uic  
cum aliis in coi ut p<sub>3</sub> inferius et hent excamb in Wyckewere  
7 alibi p eo7 heredit in Astret . Ita qd tota eo7 hedit in  
Astret est in man dni 7 aren<sup>r</sup> inferi<sup>9</sup> ut patebt.

Gauella  
Lau-  
wargh  
Vagh<sup>a</sup>n

h<sub>3</sub> domū

h<sub>3</sub> domū

Cadugan Bottum ap Edeñ . Lewel Duy ap Eignon .

h<sub>3</sub> domū

h<sub>3</sub> domū

non h<sub>3</sub> domū

Edeñ ap Tuder ap Eden Keñ ap Heillyn ap Mad 7 Madok<sup>r</sup>  
frai eius tenet di gauelt integ<sup>r</sup> que fuit Io7 ap Canon .  
Reddendo de Tunge p a<sup>m</sup> . imis pd7cis xv. d Et ceta 7uicia  
in omib; ut di gauelt pcedens . et omes hent excamb in aliis  
villis ut ceti supius Ita qd illa di gauella integ<sup>r</sup> remane; dno  
in Astret 7 app<sup>a</sup>at<sup>r</sup> ut patebit inferius.

Di gau  
Io7 ap  
Canon.

*Extracts from Extent of Denbigh, 1335.*

APP. B a.	<sup>h<sub>3</sub> domū</sup> Keñ ap Routh ap Ienafē ap Ririd	<sup>h<sub>3</sub> domū</sup> Heilyn ap Grono ap
A.D. 1335.	<sup>h<sub>3</sub> domū</sup> Ririd Edeñ Loyd ap Ken . ap Grono .	<sup>h<sub>3</sub> domū</sup> Griff ap Lt Eigñ
Gaũ Ienaf ap Canofl.	<sup>h<sub>3</sub> domū</sup> Ken . fraſ eius Guyn ap	<sup>habet domū</sup> Madokē
	<sup>h<sub>3</sub> domū</sup> Eignon Bleth ap Ienafē ap	<sup>h<sub>3</sub> domū</sup> Cadug ap Ririd ap
[p. 76.]	<sup>habet domū</sup> teñ ſciam ptem ⁊ deciam ptem gauelf Ienafē ap Canon .	<sup>habet domū</sup> reddendo de Tunge in ſe .xij. d q <sup>a</sup> . et p <sup>p</sup> pastu Princip ad
	<sup>habet domū</sup> Nataſ Dni Dni .ij. s .ij. d ob q <sup>a</sup> ⁊ quott alio Imio de iijb <sup>3</sup>	<sup>habet domū</sup> ſinis pdictis xvij. d ⁊ ceſa ſuicia in cōi ut patebit inferius
	<sup>habet domū</sup> Et hent excamb in aliis villis Ita qd tota gauella ista in	<sup>habet domū</sup> Astret integ <sup>r</sup> remaneat dno ⁊ app <sup>u</sup> at <sup>r</sup> cum aliis ⁊ c.
	<sup>habet domū</sup> Yeuan Loyd ap Grono ap	<sup>non h<sub>3</sub> domū</sup> Cadug .
	<sup>non h<sub>3</sub> domū</sup> fres eius Eden Loyd ap Mađ ap Grono .	<sup>h<sub>3</sub> domū</sup> Madokē ap Iož ap
	<sup>non h<sub>3</sub> domū</sup> Grono . Euer ap Ithel ap Groñ	<sup>non h<sub>3</sub> domū</sup> Dauid ap Iož Grono .
	<sup>non habet do<sup>m</sup></sup> Eden ap Dđ ap Grono	<sup>non h<sub>3</sub> domū</sup> Iož fraſ eius ⁊ Yeuan ap Iož ap
Gaũ Eignon ap Canon.	<sup>non habet do<sup>m</sup></sup> Grono tenent medieſ ⁊ xxiiij <sup>tam</sup> ptem gauelf Eignoñ ap	<sup>non h<sub>3</sub> domū</sup> Canon . Reddendo de Tunge Imio Oim Sčoz xvj. d q <sup>a</sup> . ⁊
	<sup>non habet do<sup>m</sup></sup> p pastu Princip ad Nataſ Dni ij. s v d ⁊ quott alio Imio de	<sup>non h<sub>3</sub> domū</sup> iij Imis pdictē xix d ⁊ ceſa ſuič in cōi cum aliis inferius.
	<sup>non habet do<sup>m</sup></sup> Et hent excamb in aliis villis Ita qd tota ista gauella in	<sup>non h<sub>3</sub> domū</sup> Astret remanž dno ⁊ app <sup>u</sup> at <sup>r</sup> inferius ut patebit.
	<sup>h<sub>3</sub> domū</sup> Madokē ap Eignon ap	<sup>h<sub>3</sub> do<sup>m</sup></sup> Keñ .
	<sup>h<sub>3</sub> domū</sup> Eignon ap Griffuth Eden ap	<sup>h<sub>3</sub> domū</sup> Griffuth Vagh <sup>an</sup> Griff ap
	<sup>non het domū</sup> ap Griff Owen ap Grono ap	<sup>het do<sup>m</sup></sup> Ken .
	<sup>het do<sup>m</sup></sup> Dauid fraſ eius Tudar ap	<sup>het do<sup>m</sup></sup> Blethyn .
Dí gauelf Mouryk ap Canon.	<sup>het do<sup>m</sup></sup> Heilyn ap	<sup>het do<sup>m</sup></sup> Keñ ap
	<sup>het do<sup>m</sup></sup> Bleth	<sup>het do<sup>m</sup></sup> Edeñ fraſ eius
	<sup>het do<sup>m</sup></sup> Iož ap	<sup>het do<sup>m</sup></sup> Griff Gogh ⁊ Blethyn ⁊ Pythle
	<sup>het do<sup>m</sup></sup> fres	<sup>het do<sup>m</sup></sup> eius tenent iij ptes dī gauelle Mourykē ap Canon ⁊ duas

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ptes quarte ptis eiusdem gauelle . Reddendo de Tunge p  
annū Imio Oīm Sčoz xiiij d q<sup>a</sup> Et p pastu Princip ad Natat  
Dni ij. s. v. d ob q<sup>a</sup> Et quott alio Imio de iijb<sup>3</sup> Imis pdictis  
xx. d 7 ceta suic in coi ut sup<sup>a</sup> 7 c. 7 hent excamb in aliis  
villis Ita qd dca di gau in Astret remaneat integ<sup>r</sup> dno 7  
appuat<sup>r</sup> cum aliis 7 c.

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APP. Ba.

A.D.  
1335.

Mað ap Dd ad Eignoñ Daid ap Lauwargh Duy Dd ap [p. 77.]  
 Mouryke Gogh Heillyn Cucca Yeu<sup>a</sup> ap Dd ap Mað . ʔ  
 fraʔ eius ʔ Anneys Moythin Eden ap Eignon ap Keneuñh  
 Griff fraʔ eius Mað Gogh ap Ioʔ ʔ Groñ ap Keñ Gogh tenent  
 dnas ptes ʔ quintā ptem dī gauell Nynyat ap Canoñ reddendo  
 de Tunge ʔinio Oīm Sçoʔ xj. d Et p pastu Prinç ad Nataf Dni  
 xvij. d q<sup>a</sup> . ʔ quoft alio ʔinio de iij ʔimis pdictis xj. d . ob q<sup>a</sup> .  
 Et cēla ʔuicia in cōi ut patebit inferius ʔ hent excamb in  
 aliis villis Ita qd ista dīa gauella reman; integř dno ʔ app<sup>a</sup>tr  
 cū aliis inferius.

[p. 77.]

Dia gaũ  
Nynyat  
ap  
Canoñ.

ss Sm<sup>a</sup> Tunge Villate de Astret p a<sup>m</sup> Umio Oim Scoz vj. s  
.xj. d ob q<sup>a</sup>.

Sm <sup>a</sup> pastus	Nataſt Dni	xij s . ij d ob q <sup>a</sup>	} <sup>sc</sup> p <sup>am</sup> xxxvj s xj . d.
Prinč ibidem	Međ xl <sup>me</sup>	viii s ij d ob q <sup>a</sup>	
ad terminos	Nař sčĩ Johĩs	viii s ij d ob q <sup>a</sup>	
	Exaltř sčẽ Cui <sup>s</sup>	viii s ij d ob q <sup>a</sup>	

Et scid qđ tota villata de Astret Canoñ denenit ad man<sup>o</sup>  
đni ptim p viam escaeť řone tenenč qui obierunt cont<sup>a</sup> pacem  
Ź ptim p viam excambioz et continet tota villata Dlxxiij acř  
De quib; sumunt<sup>r</sup> ad Maneriũ de Kilforñ quod extendit<sup>r</sup> in  
Cōmoto de Kaymergh CCviiij acř Ź xviiij ptič Ź includun<sup>r</sup>  
infra puũ pcum iux<sup>a</sup> Cast<sup>m</sup> de Dynbiegh lv acř j. rođ dī Ź v.  
ptič . Et arentant<sup>r</sup> ut patet inferieus Cxij acř in bouať Ź acř  
Et sumunt<sup>r</sup> ad Maniũ de Astret Oweyn quod est in Cōmoto de  
Kamgh xiiij acř di Ź iiij ptič Ź incluse fuerunt inf<sup>a</sup> pcũ de

## Distincção Escaete.

*Extracts from Extent of Denbigh, 1335.*

APP. Ba. Lewenny que nūc arentan<sup>r</sup> cū eodem pco put patet supius  
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1335. Ciiij ac<sup>r</sup> dī t xxxvj ptič . Et sunt in viis t vastis cōibz . xxx  
 ac<sup>r</sup> t xvij ptič.

t iste .x. Willms del Mos tenet unam bouatam con<sup>t</sup> x. ac<sup>r</sup> t<sup>r</sup>e que  
 ac<sup>r</sup> areni pōita fuit in Rentali villate de Lewenny erroneice t reddit p  
 fue<sup>r</sup> annum ad t<sup>m</sup>ios Pen<sup>t</sup> t s<sup>c</sup>i Michis p equales porčones iij. s  
 coram .iiiiij đ Et idem Wilts tenet nichilomin<sup>o</sup> .x. ac<sup>r</sup> t<sup>r</sup>e p quibz  
 dno ap<sup>d</sup> solebat reddere p annū iij s iij đ t<sup>m</sup>is p<sup>d</sup>cōis t nūc het illas  
 Wode- stoke<sup>r</sup> quiet<sup>r</sup> alloč p bouat sua ptiā ad Bur<sup>g</sup> suū de Dynbiegh infra  
 p .x. s. muros.  
 p a<sup>m</sup>.  
 Videat<sup>r</sup>

quo Adam de Rossyndale tenet unam bouatam t<sup>r</sup>e con<sup>t</sup> .x. ac<sup>r</sup>  
 waranto que prius erroneice pos<sup>i</sup>t fuit in Rentali villate de Lewenny  
 sunt t reddit p a<sup>m</sup> ad duos t<sup>m</sup>ios p<sup>d</sup>cōs iij. s .iiiiij d.  
 nunc ad Iohes de Swynemo<sup>r</sup> t Iohes fit Wil<sup>t</sup>i Egelyne tenent j  
 iij. s. bouat t<sup>r</sup>e con<sup>t</sup> x. ac<sup>r</sup> p qua solebat reddere p a<sup>m</sup> ad duos  
 iiiij. đ t<sup>m</sup>ios p<sup>d</sup>cōs iij s iij đ Et nūc allocant<sup>r</sup> Iohi de Swynemor  
 quiet<sup>r</sup> p bouat sua ptiā ad Bur<sup>g</sup> suū de Dynb infra muros t  
 č . Et fuit ista bouata pri<sup>o</sup> pōita in Rentali villate de  
 Lewenny.

Ričus de Fermery tenet unam bouatam simit<sup>r</sup> con<sup>t</sup> x. ac<sup>r</sup>  
 t<sup>r</sup>e que prius posita fuit erroneice in Rentali villate de Lewenny  
 p qua solebat reddere p annū t<sup>m</sup>is p<sup>d</sup>ictis iij s iij đ . Et nūc  
 tenet illam quiet<sup>r</sup> p bouat sua ad bur<sup>g</sup> suū de Dynb inf<sup>a</sup> muros  
 t č.

Iohes de Lonnesdale tenet unam bouat t<sup>r</sup>e con<sup>t</sup> x. ac<sup>r</sup>  
 que prius erroneice ponebat<sup>r</sup> in Lewenny t t<sup>r</sup>e p—iij. s .iiiiij đ.  
 s<sup>s</sup> Sm<sup>a</sup> Fir<sup>m</sup> bouat—Pen<sup>t</sup>.v. s. } Sic p annū x s p iij bouat  
 in t<sup>m</sup>is—S<sup>c</sup>i Mich .v. s. } con<sup>t</sup> xxx ac<sup>r</sup>.

Willms Crteys tenet p Cartam d<sup>n</sup>i Wil<sup>t</sup>i de Monte Acuto  
 .xx. ac<sup>r</sup> t<sup>r</sup>e imp<sup>p</sup>m p quibz solebat reddere p annū xx s.

Iohes de Mostoū tenet iij ac<sup>r</sup> t<sup>r</sup>e p<sup>c</sup> ac<sup>r</sup> viij đ . reddendo  
 p annū ad duos t<sup>m</sup>ios p<sup>d</sup>cōs—ij. s .viij đ . Adam le Carpen<sup>t</sup>  
 tenet vij ac<sup>r</sup> t<sup>r</sup>e p<sup>c</sup> ac<sup>r</sup> viij đ red<sup>d</sup>o p annū ad duos t<sup>m</sup>ios

*Extracts from Extent of Denbigh, 1335.*

þdčos—ij s .viij d . Willms 7 Iohes de Swynemor teñ ij ac̃ eið d þč 7 7 þ xvj. d. APP. Ba.

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1335.

Iohes Egelyne t3 .ij ac̃ eiusd þč 7 p a<sup>m</sup> 7m̃is þdčis xvj d.

Thom<sup>s</sup> de Hultoñ tenet iiij ac̃ 7 dī 7re unde .j. ac̃ þč viij d . 7 iiij ac̃ dī þč ac̃ vj d . 7 p a<sup>m</sup> 7 þ—ij s .v. d.

Alex Danney t3 vj ac̃ 7 p a<sup>m</sup> 7m̃is þdčis—iiij. s .iiij. d.

Wills del Wode tenet j. plač þč iiij d 7 x. ac̃ 7re þč ac̃ vj d reddendo 7m̃is þdčis—v. s .iiij. d.

Iohes de Hoghtoñ tenet vij ac̃ 7re þč ac̃ xij d reddendo 7m̃is þdictis—vij s.

Iord de Byngeleye tenet j ac̃ 7 7m̃is þdčis—xij d.

Henr Grym tenet iiij ac̃ 7re eiusdem þč reddo 7m̃is þdčis iiij s. [p. 79.]

Thom<sup>s</sup> de Lonnasdale tenet v. ac̃ eiusdem þč 7 7is þdčis v. s.

Iohes de Lonnasdale tenet v ac̃ eiusdem þč . 7 7 p a<sup>m</sup> .v. s.

Ričus de Baytoñ tenet j. plač þč vj d 7 iiij ac̃ 7re þč ac̃ xij d . reddendo p annū 7minis þdictis—iiij. s .vj. d.

Sm <sup>a</sup> Fir̃m ac̃ de	} Peñ xxiiij s .ix d.	{ Sic p annū xlvij s
Astret in terminis		

Et þtea tenent<sup>r</sup> quieñ tam in 7 bouať q<sup>a</sup>m in 7 acras ut þdicir—l ac̃ que solebant reddere xxx s . p annū que nunc nichil reddunt ut sup<sup>a</sup>.

Et sic supsunt l ac̃ 7 medietas unið rode . que cedunt in auauntagiū mensuť tenenciū unde dñs nullū capit annuale pficuū que si extracte fuissent valerent p a<sup>m</sup> admin<sup>o</sup> xxv " ob q<sup>a</sup> þč ac̃ .v. d.



*Extracts from Extent of Denbigh, 1335.*

APPENDIX B b.

*Extent of the Villata of Nanthyn Canon. Progenies of Canon ap Lauwargh located there.*

Villata de Nanthyn Canon.

APP. B b

A.D.  
1335.

Villata de Nanthyn Canon . que conť in terř boscę 7 vaste cū hamelt de Pennankyngy v<sup>o</sup>lxiiij acř iiij rod consistit in manibz pgeniej Canon ap Lawargh absq Tungę 7 Treth que est hamelt ptinens ad Astret Canon 7 tenet<sup>r</sup> in iiij gauelt de quibz statim respon<sup>r</sup> inpostez Et est porco cuiuslibt gauelt scđm equam pticipacđem Cxlj acř 7 xxx ptič 7re . bosci 7 vasti 7 č.

[p. 86.]

Dī gauelt  
Lau-  
wargh  
Vagh<sup>an</sup>.

Ithel Loyd ap Caduğ 7 coheredes 7 pticipes sui quoz noia patent in villa de Astret Canon tenent dī gauelt integř que fuit Lauwargh Vagh<sup>an</sup> p qua fač omīd 7uič in Astret Canoñ . Et ideo nī hic Et dñs nullam het ppartem in ista dī gauelt 7 č.

Dī gau  
Ioz ap  
Canoñ.

Cadugan Butoñ 7 coheredes 7 pticipes sui quoz noia patent in villa de Astret 7 tenent hic dī gauelt que fuit Ioz ap Canon integř fač p ea omīd 7uič in Astret Et ideo nī hic Et dñs nullam het ppartem in ista dī gauelt.

Dī Gau  
Ienafę  
ap  
Canon.

Ken . Routh ap Iennafę 7 coheredes 7 pticipes sui quoz noia patent in Astret Canoñ tenent hic duas ptes gauelt que fuit Iennafę ap Canoñ fač p inde omīa 7uič in Astret Canoñ Et io nī hic . Et 7cia ps istius gauelt est escaeť dñi řone mortuoz con<sup>a</sup> pač u<sup>t</sup> p3 inferi<sup>o</sup>.

Gau  
Eigñ ap  
Canon

Yeū Loitę ap Groñ ap Caduğ 7 coheredes 7 pcenař sui quoz noia patent in Astret tenent hic tres ptes gau 7igñ ap Canoñ fač omīa 7uič in Astret Et ideo nichil hic . Et quarta

*Extracts from Extent of Denbigh, 1235.*

ps eiusdem gauelt h<sup>c</sup> est escaeſ dñi . que appruat<sup>r</sup> cū aſ eſc<sup>o</sup> inferiu<sup>o</sup>.

\*APP. B b.

A.D.  
1335.

Mað ap Eigñ ap Keñ 7 pcenaſ sui quoꝝ noīa patent in Astret Canon . teñ hic dī gaũ Meur<sup>a</sup> ap Canon integſ faç p ea omīd ſuiç in Astret Et ideo n<sup>t</sup> hic Et dñs nullā het Esç de i<sup>a</sup> dī gaũ.

Dī gaũ  
Meur<sup>a</sup> ap  
Canon.

Mað ap Dd ap Eigñ 7 pcenaſ sui quoꝝ noīa patent in Astret Canon . teñ totam dimid gauelt Nynyat ap Canoñ faç p ea omīd ſuiç in Astret Et ideo n<sup>t</sup> hic Et dñs ñl<sup>t</sup> het eſc<sup>o</sup> in i<sup>a</sup> dī gau<sup>t</sup>.

Dī g aũ  
Nynyat  
ap  
Canon.

Et est ppar<sup>s</sup> dñi ibm ſcia ps illius gauelt 7 quarta ps illius gauelt que con<sup>t</sup> ſcdm veram pporcōem iij ij acſ .j. roð 7 xvij ptiç dī . Unde allocand<sup>s</sup> sunt p excamb<sup>s</sup> pōdarioꝝ eiusdem pgeij pimplend<sup>s</sup> p eoꝝ pat<sup>i</sup>moniis in Astret Canon 7 Wennannok Canoñ . xxix acſ iij roð di 7 iij ptiç dī.

Distincō  
Escaeſ.

Ken . Routh tenꝝ . vij acſ dī veter<sup>e</sup> ĩre p<sup>o</sup> acſ vj. ð reddo p annū ad ĩmīos Pen<sup>t</sup> 7 ſcī Michis—iij s .ix ð.

Idem Keñ tenꝝ in Pennanckyingy iij acſ ĩre que fuerunt Ith Voil p<sup>o</sup> acſ vj ð reddendo p annū ĩmīs p<sup>o</sup>dictis—xviiij ð.

Fir<sup>a</sup> Esç

Et ĩn hucusq<sup>o</sup> . n<sup>t</sup> p eis reddid<sup>s</sup> toto tempe dñi nūc quia errone pōite fueſ in Nanthyn Sçoꝝ 7 sic fraudeient<sup>e</sup> dedicte 7 concellate . Ideo leuent<sup>r</sup> arrerağ 7 c Et iacet illa ĩra in j peç circumfossa<sup>t</sup> . ubi dñs Ithel solebat in tempe Escaeſ reddeſ.

[p. 87.]  
No<sup>a</sup>.

Heillyn ap Groñ tꝝ de assar<sup>t</sup> bosci j acſ .j. roð dī 7 xiiij ptiç p mensuſ Extent<sup>t</sup> p<sup>o</sup> acſ vj. ð reddendo p annū ad duos ĩmīos p<sup>o</sup>dcōs viij ð ob q<sup>a</sup> . ĩn hucusq<sup>o</sup> non reddidit nisi p una ac<sup>a</sup> vj. ð.

Hugo Pygot solebat tenere hic xviiij acſ ĩre 7 p a<sup>m</sup> ix s p<sup>o</sup> acſ vj ð quas excamb<sup>s</sup> p pte Keñ Routh in Wennannok Canon . Uñ idem Hugo . 7 de ista firma in incſo ibm 7 Ideo n<sup>t</sup> de ista firma hic.

Videar  
que fuit  
pporcō  
Ken .  
Routh in  
Wen-

nānok Canon . qđ si aliqd auant<sup>e</sup> pōit accresce de d<sup>o</sup> excamb<sup>s</sup> accrescat dño ex quo ambe ptes tenēt in inſr non hent potesta<sup>t</sup> faç excamb<sup>s</sup> sñ liç dñi

*Extracts from Extent of Denbigh, 1335.*

APP. B b.

A. D.  
1335.

ss. Sm<sup>a</sup> Firme de Nanthyn Canon in t<sup>m</sup>inis—

Pent ij. s .xj d ob q<sup>a</sup>

S<sup>c</sup>i Mich ij s

Hbağ

S<sup>a</sup> p annū v s .xj d ob q<sup>a</sup> cū xx d ob q<sup>a</sup> de inc<sup>o</sup> p xj ac<sup>r</sup>  
ij rod<sup>r</sup> dī xij pti<sup>c</sup> de inc<sup>o</sup>.

Et residuū ppartis d<sup>ni</sup> allo<sup>c</sup> p<sup>o</sup>da<sup>r</sup> de Astret Canon p eo<sup>z</sup>  
hered<sup>r</sup> i<sup>h</sup>m t in Wennannok Cano<sup>n</sup> p<sup>o</sup>l . xxij ac<sup>r</sup> dī bosci p q<sup>a</sup>z  
hbağ tota cōitas ville t p annū ad duos t<sup>m</sup>ios p<sup>o</sup>d<sup>o</sup>cos ix. s.  
S<sup>a</sup> p<sup>3</sup>.

Ken Routh ten<sup>3</sup> ad firmam ppartem d<sup>ni</sup> quam het in uno  
Molendino aquatico eiusdem ville t p annū t<sup>o</sup> ij s . viij d.

Idem Ke<sup>n</sup> reddidit d<sup>no</sup> annuatim incipiendo anno viij<sup>o</sup>. ut  
fate<sup>r</sup> ij s . viij d p licen<sup>c</sup> leuand<sup>r</sup> unū Molend<sup>r</sup> fullo<sup>n</sup> t c sup  
solū cōe ut dic<sup>t</sup> t c.

ss. Sm<sup>a</sup> Fir<sup>m</sup> Molendini ad Terminos

Pent—ij s . viij d

S<sup>c</sup>i Mich<sup>i</sup>s ijs . viij d

} Sic p a<sup>m</sup>. v s iij d.

*Extracts from Extent of Denbigh, 1335.*

APPENDIX B c.

*Extent of the Villata of Prees . Progenies of Canon ap Lauwargh and Pithle ap Lauwargh located there.*

Villata of Prees.

Villata de Prees cum suis hamellis que cont̃ p̃t magnum APP. B c.  
vastum quod est cōe ad oīes tenentes domini de Ros et de A.D.  
1335.

m̃t c

Rewaynok ⁊ Kaym̃gh viij viij lxxviij ac̃ j rođ dī que temporib; [p. 89.]  
Principum reddidit de Tunge xx s ob idem <sup>1</sup> villata integ<sup>a</sup> fuit  
in manib; veř hered̃ ante forisf̃cū Et consistit in tenur<sup>a</sup> Libe  
tenenť.  
diūsaz pgeniez tam liboz q<sup>m</sup> Natiuoř de quib; patet inferius  
primo de libis et postea de Natiuis. [p. 90.]

De sexta pte eiusdem ville que consistit in tenur<sup>a</sup> pgeniej De  
pgenie  
Canō ap Lauwargh sunt iiij gauelt ⁊ dīa que dum fuer̃ integ<sup>a</sup> Canō ap  
Lau-  
reddiderunt de Tunge iiij. s . iiij đ. wargh.

Ithel Loit ap Caduř ⁊ pcenāř sui quoř noīa patent in Dī gaũ  
Lau-  
Astret Canon teñ hic dī gauelt Lauwargh Vagh<sup>n</sup> integř re . wargh  
Vaghan.  
de Tunge adinuicem p annū ũmio Oīm Scoř iiij đ ob ⁊ nulla  
alia ũicia hic quia eoř ũicia una cū ũiic̃ oīm alioř de pgenie  
Canon ap Lauwargh plene inscribunt<sup>r</sup> in villis de Astret  
Canon.

Caduř Bottum ap Edeñ ⁊ pcenāř sui quoř noīa patent in Dī gaũ  
Ioř ap  
Canon.  
Astret Canon teñ dī gauelt Ioř ap Canon integre reddendo de  
Tunge inŭ se ũmio pđco iiij. đ ob ⁊ nichil aliud hic q in  
Astret Canon ⁊ c̃.

Ken . Routh ap Ienaf ⁊ pcenāř sui quoř noīa patent in  
Astret Canon teñ inŭ se medieř ⁊ ix<sup>am</sup> ptem gauelle Iennāř ap

<sup>1</sup> So in the MS.

*Extracts from Extent of Denbigh, 1335.*

APP. B c. Canon hic reddendo de Tunge ĩmio Oĩm Scoz v. đ . ob . Et  
Gaũ nulla fač alia ĩuič hic quia in Astret Canon . Et ĩcia ps 7  
Iennaf ps eiusdem gauelt hic sunt Escaeť đni unde respondet  
ap inferius.  
Canon.

Iennaf Loit ap Groñ ap Caduğ 7 pcenaf sui quož noĩa  
patent in Astret Canon tenent ij ptes 7 quartam ptem ĩcie ptis  
Gauelt Eignoñ ap Canon . reddendo de Tunge ĩmio Oĩm Sčoz  
Eigñ ap Canon. vj đ ob q<sup>a</sup> Et nulla alia ĩuič hic quia in Astret Canon 7 tres  
pť . iij<sup>a</sup> pť eiusdem gaulle hic sunt escaeť đni unde respondet  
inferiu<sup>o</sup> č ať esč 7 č.

Mađ ap Eigñ ap Keñ 7 pcenaf sui quož noĩa patent in  
Dĩ gaũ Astret Canon teñ dĩ gauelt Meur<sup>a</sup> ap Canon hic integre reddo  
Meur<sup>a</sup> ap Canon. de Tunge adinuicem .iiij. đ ob ĩmio pđčo Et nť aliud hic q<sup>a</sup> i  
Astret Cañ.

Mađ ap Dđ ap Eigñ 7 pticipes sui quož noĩa patent in  
Dĩ gaũ Astret Canon teñ duas ptes 7 ĩciam ptem ĩcie ptis dĩ gauelt  
Nynyat Nynyat ap Canoñ reddo de Tunge ĩmio pđčo iij đ ob Et nť  
ap aliud hic q<sup>a</sup> in Astret Canon 7 ij pť iij pť eiusđ dĩ gaũ sũt  
Canon. esč đni uñ r<sup>r</sup> inferi<sup>o</sup>.  
[p. 91.]

Dĩ gauelt Et dĩ gauelt que fuit Keneuth ap Canon . et que reddť  
Keneuth de Tunge .iiij. đ hic est puť 7 integť escaeť đni řone mortuož  
ap cont<sup>a</sup> pacē Et inde respondet<sup>r</sup> inferius cum aliis escaeť.  
Canoñ.

De sexta pte eiusdem ville . que consistit in tenur<sup>a</sup>  
Đ pgenie pgeniej Pithle ap Lauwargñ sunt octo lecta . que dum  
Pithle fuerunt integť in manibz vere ředũ ante conquestum . 7 č .  
ap reddiderunt de Tunge p annũ iij. s .iiij. đ . Videť quodť  
Lau- lectũ .v. đ.  
wargñ.

Inde primũ lectũ quod fuit Iož ap Pithle 7 quod reddidit  
Wele v. đ de Tunge . integť accidit ad man<sup>o</sup> đni tanq<sup>m</sup> escaeť  
Iož ap řone mortuož cont<sup>a</sup> pacem . 7 inde respondet<sup>r</sup> inferius cũ aliis  
Pithle. escaeť.

non h domũ h; domũ  
Eigñ ap Iož ap Caduğ 7 Ieu<sup>n</sup> Vagh<sup>n</sup> ap Ieu<sup>n</sup> ap  
Elidur tenent mediet 7 quintam ptem de Wele Edenowē

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ap Pithle reddo de Tunge ĩmĩo pđčo iij đ ob Et n<sup>l</sup> p<sup>u</sup> pastu APP. B c.  
 Prinč hic q<sup>3</sup> soluūt in Ros Ughdulas . videt in villa de  
 Tobrih nec aliquod aliud ĩuiciũ fač hic neq<sup>3</sup> ibi nec aliqui  
 alii de ista pgenie nisi pastũ Staloñ ĩ garcōis luc<sup>a</sup>ř cũ canib<sup>3</sup>  
 Pennackew ĩ Waissioñ bagħeyn . Sčđm quod ĩuerunt domos  
 seu tenentes put alii libi de isto Cōmoto . ĩ v<sup>a</sup> ps ĩ x<sup>a</sup> ps  
 istius Wele sunt escaē đni Unde respondet<sup>r</sup> inferius cum  
 aliis escaē.

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Wele  
Eden-  
oweñ  
ap  
Pithle.

Iož ap Dđ ap Bleth teñ međ ĩ v<sup>tam</sup> ptem de Wele Ithon  
 ap Pythle reddo de Tunge ĩmĩo pđčo .iij. đ ob ĩ ceřa ĩuic ut  
 pǣm Wele pcedens ĩ v<sup>a</sup> ps ĩ x<sup>a</sup> ps istius Wele sunt escaē  
 đni Unde respondet<sup>r</sup> cum aliis escaē inferius.

Wele  
Ithon ap  
Pythle.

non hab<sup>3</sup> domũ non het domũ non  
 Ieu<sup>a</sup>n ap Wyn ap Mađ David ap Iož Vagh<sup>a</sup>n Eigh  
 ĩ domũ non ĩ domũ nō ĩ domũ  
 Gogh ap Eignoñ Ieu<sup>a</sup>n ap Dđ ap Keñ Ieu<sup>a</sup>n ap Dđ ap Auř  
 nō het domũ n ĩ domũ

Ieu<sup>a</sup>n Vagh<sup>a</sup>n ap Ieu<sup>a</sup>u ap Auř ĩ David Vagh<sup>a</sup>n ap Dđ ap  
 Meur<sup>a</sup> tenent međ ĩ v ptem de Wele Kennyngh ap Pithle  
 Reddo de Tunge ĩmĩo pđčo iij đ ob adinuicem ĩ ceřa ĩuicia  
 ut pǣ Wele pcedens Et v<sup>a</sup> ps ĩ x<sup>a</sup> ps istius ville sunt escaē  
 đni Unde respondet<sup>r</sup> inferius cum cetis escaetis.

Wele  
Kennyg  
ap  
Pythle.  
[p. 92.]

non ĩ domũ ĩ domũ  
 Hoel ap David ap Doyoke M<sup>l</sup>ed ap Lt ap Meilleř  
 non ĩ domũ non ĩ domũ  
 Cađ ap Wylhym ap Cađ ĩ Griffuth ap Iož ap Keñ tenent  
 međ ĩ quintam ptem Wele Cađ ap Pythle reddo de Tunge  
 adinuicem ĩmĩo pđčo iij đ ob ĩ ceřa ĩuicia ut pǣ Wele pcedens  
 Et v<sup>a</sup> ps ĩ x<sup>a</sup> ps istius Wele sūt escaē đni ut sup<sup>a</sup> . Unde  
 respondet<sup>r</sup> cum cetis escaetis inferius.

Wele  
Cađ ap  
Pythle.

ĩ domũ habet domũ  
 David Loyt ap Lauwargħ ĩ Tuder ap Griff ap Grono  
 tenēt medietatem ĩ quintam ptem de Wele Edeñ ap Pythle  
 reddo de Tunge adinuicem ĩmĩo pđčo .iij. đ ob Et ceřa  
 ĩuicia ut alia lecta pcedent ĩ tantam pporcōem escaē ĩ  
 đñs in i<sup>a</sup> Wele s<sup>t</sup> in pǣ Wele pced.

Wele  
Edeñ ap  
Pythle.

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APP. Bc.      David ap Griff ap Ienn<sup>a</sup>f tenet med<sup>u</sup> t<sup>u</sup> quintam ptem de  
Wele      Wele Rissard ap Pythle Reddendo de Tunge<sup>e</sup> t<sup>u</sup>mio p<sup>u</sup>dcō  
Rissard      .iij. d ob et ceta<sup>a</sup> t<sup>u</sup>uic<sup>u</sup> ut sup<sup>a</sup> t<sup>u</sup> v<sup>a</sup> ps t<sup>u</sup> x<sup>a</sup> ps istius Wele est  
ap      esē d<sup>u</sup>ni unde respondet<sup>r</sup> inferius cū aliis escaet<sup>e</sup> t<sup>u</sup> c̄.  
Pythle.      h<sub>3</sub> domū      nō h<sub>3</sub> domū

                 Grono ap Ieu<sup>a</sup>n Goch<sup>u</sup> ap Dehewynd David fra<sup>u</sup> eius et  
                 n h<sub>3</sub> domū  
Wele      Madok<sup>e</sup> ap Meur<sup>a</sup> ap Heylin teñ med<sup>u</sup> t<sup>u</sup> quintam ptem de  
Geny-      Wele Genythlyn ap Pithle reddo de Tunge<sup>e</sup> t<sup>u</sup>mio Oīm Sōz  
thlyn ap      .iij. d ob Et ceta<sup>a</sup> t<sup>u</sup>uic<sup>u</sup> ut sup<sup>a</sup> t<sup>u</sup> v<sup>a</sup> ps t<sup>u</sup> x<sup>a</sup> ps sunt esē d<sup>u</sup>ni  
Pythle.      unde respondet<sup>r</sup> inferius cū aliis escaet<sup>e</sup> t<sup>u</sup> c̄.

\* \* \*

[p. 100.]      De pastu Prin<sup>u</sup>c nichil hic neq<sup>u</sup> de pastu famu<sup>u</sup> Prin<sup>u</sup>c neq<sup>u</sup>  
de aliis past<sup>u</sup> q<sup>u</sup> omēs tenentes istius ville faciunt hi<sup>o</sup> . t<sup>u</sup>uic<sup>u</sup> in  
aliis villis ut patet s<sup>u</sup>ri<sup>o</sup> in siglis locis t<sup>u</sup> villatis p se.

                 Et sci<sup>u</sup>d q<sup>u</sup>d ppars d<sup>u</sup>ni in Prees de escae<sup>u</sup>t mortuo<sup>u</sup> cont<sup>a</sup>  
pacem . si ve<sup>u</sup>r t<sup>u</sup> directe pporcōne<sup>r</sup> continebit in t<sup>u</sup>ris boscis  
                 M<sup>u</sup>t  
t<sup>u</sup> vastis in uniūso iij lxj ac<sup>u</sup>r xxvij pti<sup>u</sup>c̄.

                 Et deinde diūsi p<sup>u</sup>da<sup>u</sup>r de Lewenny . Astret Canon .  
Wennennok<sup>e</sup> Canon . Beryn . Talabryn t<sup>u</sup> aliunde habent  
p eo<sup>u</sup>z excamb<sup>u</sup> loco pat<sup>u</sup>mōio<sup>u</sup>z suo<sup>u</sup>z in diūsis villatis ab eis  
captis tempe Comit<sup>e</sup> Lincol<sup>u</sup>n—Dccclxxix ac<sup>u</sup>r t<sup>u</sup> xxv pti<sup>u</sup>c̄ terre  
t<sup>u</sup> vasti . Et de residuo r<sup>u</sup> inferi<sup>o</sup>.

\* \* \*



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APPENDIX B d.

*Extents of the Villatæ of Dennant, Grugor, Quilbreyn, Pennau-  
aleth, Penglogor, Hendreuennyth, Prestelegot, and Petruel,  
where the Progenies of Rand Vaghan ap Asser held.*

Rewaynoke Ughalet.

Extenta Commoti de Ughalet facta anno regni Regis Ed- APP. B d.  
wardi 7ciii post conquestum viij<sup>uo</sup>.

Dñs nichil habebit in dñico in Cômoto de Ughalet  
nisi escaetas de forisfcuris tenencium qui insurrexerunt in [p. 152.]  
guerris 7 obierunt contra pacem aut de 7ris fugitiuoz aut alioz  
tenenciũ qui reliquerunt teñ sua in mañ dñi p defcũ releũ vel  
aliquoz 7uicioz put inferi<sup>o</sup> patebit in singul vill seu locz ubi  
aliquales hi<sup>o</sup> escae7 ptinent dño.

\*

\*

\*

Et sciendũ est qđ est quedam pgeies libe7 tenenç in isto [p. 154.]  
Cômoto que vocat<sup>r</sup> pgenies Rand Vagh ap Asser que quidem  
pgenies tenent in diu7 villis istius Cômoti et tenuerũ tempe  
Principĩ añ conquestum videtũ totam villatam de Dennant7  
totam villam de Grugor . totam villam de Quilbreyn . totam  
villam de Penplogor 7 totam villam de Pennaualet . mediet<sup>r</sup>  
ville de Hendreuennyth . 7ciam ptem ville de Prestegot 7ciam  
decimam ptem ville de Pet<sup>u</sup>al . Et omes illas villa7 7 pcel7  
villata7 pdicta7 tenuerunt in quatuor lectis videtũ Wele  
Ruathlon ap Rand Wele Idenerth ap Rand Wele Daniel ap  
Rand 7 Wele Kewret ap Rand unde primũ Wele diuisum est [p. 155.]  
in quatuor gauel7 videlic7 Gauel Guyon ap Ruathlon Gauel

*Extracts from Extent of Denbigh, 1335.*

APP. B d. Bleth ap Ruathl Gauel Kewret ap Ruathlon ⁊ gauel Madokē  
 ap Ruathlon . Scdm Wele diuidit<sup>r</sup> in quatuor gauelt vidit<sup>r</sup> gauel  
 ap Ioŷ ap Idenerth gauel Madoc ap Idenerth gauel Allot ap  
 Idenerth ⁊ Gauel ap Tegwarat ap Idenerth . ſciū Wele  
 diuidit<sup>r</sup> in duas gauelt v3 . gauel Eigū ap Daniel gau<sup>t</sup> Cad ap  
 Daniel Et quartum lectū quod est ultimū diuidit<sup>r</sup> in ij gauelt  
 videl<sup>r</sup> gauelt Griff<sup>r</sup> ap Kewret ⁊ gauel Kenewreke ap  
 Kewret . Et sequit<sup>r</sup> de pporc tenu<sup>r</sup> ⁊ ſui<sup>c</sup> cuiuſt Wele ⁊  
 cuiuſt eius gauelt in ſingul villatē ſeriatim p ſe ⁊ de pporc  
 eſc dñi in ſinglis locē ⁊ gauelt ſcdm ut ſtatim patebit in  
 poſteŷ.

*Villata de Dennantē.*

Ken ap Bleth Vagh<sup>n</sup> Ioŷ ap Lewelyn ap Bleth Ken .  
 ap Lewelyn ap Bleth Ken . ap Bleth Loyd ⁊ Howel ap Bleth  
 Loid tenent in<sup>l</sup> ſe duas gauelt de primo lecto integro v3  
 gauelt Guyon ap Rauthlon ⁊ gauelt Bleth ap Rauthlon ⁊  
 reddunt in<sup>l</sup> ſe de Tunge adinuicem ſmō Oim Scoŷ .ij ſ . viij d  
 q<sup>a</sup> . v3 . xij d in Dennant .v. d ob q<sup>a</sup> in Grugor .v. d in  
 Quilbreyn . j d ob q<sup>a</sup> in Penplogor j. d ob q<sup>a</sup> in Pennaulet .  
 iij d in Hendreuennyth . ij d ob in Prestlegot ⁊ ob q<sup>a</sup>  
 in Petrua . Reddunt eciam adinuicē p paſtu Prinč p annū  
 p omib<sup>3</sup> villis pdcis vj ſ . ad Nata<sup>t</sup> Dñi . ij ſ ſmō Medie  
 x<sup>l</sup><sup>me</sup> .xvj. d . ſmō Na<sup>t</sup> ſci Iohis Ba<sup>p</sup>te . xvj d et ſmō Exal<sup>t</sup>  
 ſcē Cruce . xvj d . Et fa<sup>c</sup> alia ſuicia in cōi cum aliis libis de  
 [p. 156.] Commoto que patebunt inferius in fine Cōmoti.

Bleth ap Yeuan ap Madok tenet ſciam gauelt eiudem  
 lecti integr<sup>r</sup> . Reddo de Tunge ſmō Oim Scoŷ xvj. d . Videt<sup>r</sup>  
 vj. d in Dennant .ij d ob q<sup>a</sup> in Grugor .ij d ob in Quilbreyn .  
 ob q<sup>a</sup> in Penplogor . ob q<sup>a</sup> dī in Pennaulet .j d ob in Hendreu-  
 ennyth .j d q<sup>a</sup> in Prestlegot ⁊ q<sup>a</sup> dī in Petrua . Reddit ſ p  
 paſtu Prinč p annū ij. ſ .iij d ad quatuor ſmōs pdcit Unde  
 ad Nata<sup>t</sup> Dñi ix d . ⁊ quot<sup>t</sup> alio ſmō vj d . Et fa<sup>c</sup> alia ſui<sup>c</sup>  
 cum aliis libe<sup>r</sup> in cōi ut infra.

*Extracts from Extent of Denbigh, 1335.*

Ioſ ap Ðd ap Mað Keñ ap Bleth ap Grono . Ken . ap Ioſ ap Tudeř Eden . ap Lauwař ap Tudeř 7 Bleth frañ eius tenent totam quartam gauelt eiusdem lecti pñ inde xvj. ptem que est escañ dñi 7 . ř . de Tunge adinuicem ĩmĭo Oĩm Sčoz .xv. đ . Uñ v. đ ob q<sup>a</sup> in Dennant .j. đ ob q<sup>a</sup> in Grugor ij đ ob in Quilbreyn . ob q<sup>a</sup> in Penplogor . ob q<sup>a</sup> dī in Pennaualet .j. đ . ob in Hendreuennyth .j. đ ob in Prestlegot 7 q<sup>a</sup> dī in Petrual . Et p pastu Princip p a<sup>m</sup> vij. s .vj. đ . ad quatuor ĩmĭos pđčos Videt ad Natañ Ðni ij. s .vj. đ . 7 quot alio ĩmĭo .xx. đ . 7 ceſa ſuič cum aliis in cōi ut infra.

APP. B d.

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Eigñ Loid ap Ioſ Grugor ap Bleth Routh řr eius 7 Ioſ frañ eius tenent primam gauelt sčdi lecti que quidem gant vocat<sup>r</sup> gauelt Ioſ ap Idenerth integř . reddendo de Tunge ĩmĭo Oĩm Sčoz xvj. đ . Unde .vj. đ . in Dennant ij đ ob q<sup>a</sup> in Grugor ij. đ ob in Quilbreyn . ob q<sup>a</sup> in Penplogor . ob q<sup>a</sup> dī in Pennaualet .j. đ ob in Hendreuennyth .j đ q<sup>a</sup> in Prestlegot 7 q<sup>a</sup> dī in Petrual . 7 p pastu Prinč .vij s .j. đ . ad quatuor ĩmĭos pđčos . Unde ad Festum Natañ Ðni ij. s .iiij đ . 7 quot alio ĩmĭo .xix đ 7 ceſa ſuič cū añ in cōi ut inf<sup>a</sup>.

Et pđči Eigñ Loid 7 Bleth 7 Ioſ řres ei<sup>r</sup> tenent ij pñ sčde gauelt eiusdem lecti que vocat<sup>r</sup> Gauñ Madokę ap Idenerth [p. 157.] reddo de Tunge ĩmĭo Oĩm Sčoz .x. đ . ob . Unde .iij. đ q<sup>a</sup> in Dennant .ij đ in Grugor .ij đ in Quilbreyn ob in Penglogor . q<sup>a</sup> in Pennaualet .j đ q<sup>a</sup> in Hendreuennyth .j đ q<sup>a</sup> in Prestlegot 7 q<sup>a</sup> in Petrual . Et p pastu Princip p annū .xv. đ ob ad quatuor ĩmĭos pđčos Unde ad Nañ Ðni .v. đ . 7 quot alio ĩmĭo .iij. đ ob . Et ceſa ſuič in cōi ut infra.

Bleth ap Ken ap Madokę tenet mediet ĩcie ptis eiusdem gauelt reddo de Tunge ĩmĭo Oĩm Sčoz .j. đ . ob q<sup>a</sup> . Unde ob in Dennant . q<sup>a</sup> in Grugor . q<sup>a</sup> in Quilbreyn . dī q<sup>a</sup> in Penplogor . dī q<sup>a</sup> in Pennaualet . q<sup>a</sup> in Hendreuennyth q<sup>a</sup> in Prestlegot 7 nichil in Petrual . Et p pastu Prinč p annū .ij. đ ob ad quatuor ĩmĭos pđictos videt ad Nañ Ðni .j. đ . 7 quot alio ĩmĭo ob 7 ceſa ſuicia ut infra . Et alfa mediet

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APP. B d. eiusdem l'cie ptis gauelt est escaeī dñi ⁊ tenet<sup>r</sup> in acī cum  
ceīis escaeīt inferius.

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1335.

Item p̄dcūs Bleth ap Keñ ap Mađ ⁊ Eigñ ap Yeuan ap  
Ioż . Eignon ap Mađ ap Ieu<sup>a</sup>n ⁊ David ap Heilyn ap Ioż tenent  
quartam ptem l'cie gauelt que vocat<sup>r</sup> gauelt Allet ap Idenerth .  
reddo de Tunge .iiij. đ l'mio Oīm Scoż Uñ .j. đ q<sup>a</sup> in Den-  
nant . ob q<sup>a</sup> in Grugor . ob q<sup>a</sup> in Quilbreyn . dī q<sup>a</sup> in  
Penplogor . dī q<sup>a</sup> in Pennaulet . q<sup>a</sup> in Hendreunnyth . ob  
in Prestlegot ⁊ q<sup>a</sup> in Petrual . Et p pastu Prinč p a<sup>m</sup> ij s ob  
ad quatuor l'mios p̄dcōs . Unde ad Natał Dni .viiij. đ ⁊ quōt  
alio l'mio .v. đ ob ⁊ cēla ſuič cum aliis in cōi ut inf<sup>a</sup> . Et .iiij.  
pte eiusdem gavelt sunt eśc dñi uñ r<sup>r</sup> in<sup>d</sup> acī inferi<sup>o</sup> .

Bleyth ap Eigñ Voil ap Ioż tenet .ij. p̄t quarte gauelt  
eiusdem lecti que vocat<sup>r</sup> gael Tegwaret ap Idenerth red-  
dendo de Tunge .x. đ ob q<sup>a</sup> . Unde .iiij. đ q<sup>a</sup> in Dennant  
.j. đ ob q<sup>a</sup> in Grugor .ij. đ in Quilbreyn . ob in Penplogor .  
[p. 158.] q<sup>a</sup> in Pennaulet .j. đ q<sup>a</sup> in Hendreunnyth .j. đ ob in  
Prestlegot ⁊ q<sup>a</sup> in Petrual . Et p pašt Prinč p annū .v. s  
.ix. đ . ad quatuor l'mios p̄dcōs . Videť ad Natał Dni  
.xxij. đ . ob ⁊ quōt alio l'mio .xv. đ ob . Et cēla ſuicia in  
cōi ut infra . Et l'cia ps istius gauelt est escaeī dñi ⁊ r<sup>r</sup> inde  
in<sup>d</sup> l'f inferius.

Ioż ap Ieuā ap Keneūth . Tudor fr eius . Yeuan ap  
Edeñ ap Mađ . Ken . frał eius . Griffith ap Tudor ap Mađ .  
Edeñ Grono ⁊ Yenaf frēs eius Ioż ap Eigñ ap Ioż Eignoñ  
Gogh ap Dd ap Eigñ . Itk ⁊ Ken . frēs eius tenent septem  
ptes ⁊ . lxxij<sup>ta</sup> ptem prime gauelle l'ci lecti . que quidem  
gauella vocat<sup>r</sup> gael Eignoñ ap Danyel . reddo de Tunge  
l'mio Oīm Scoż .ij. s .iiij. đ ob Uñ .xj. đ ob in Dennant  
.v. đ q<sup>a</sup> in Grugor .v. đ q<sup>a</sup> in Quilbreyn .j. đ q<sup>a</sup> in Penplogor  
.j. đ q<sup>a</sup> in Pennaulet .ij. đ q<sup>a</sup> in Hendreunnyth .j. đ in  
Prestlegot ⁊ ob q<sup>a</sup> in Petrual . Et p pastu Prinč p annū  
.vij. s .v. đ ad iiij<sup>or</sup> l'mios p̄dictos vidett ad Natał Dni .ij. s  
.v. đ . ⁊ quōt alio l'mio xx. đ . Et cēla ſuič cum aliis in cōi

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ut infra . Et .vij<sup>a</sup> ps . eiusdem gauelt est esċ dñi pñ inde viij<sup>am</sup> ptem . ⁊ respondet<sup>r</sup> inde inferius inñ firñ acñ ⁊ ċ.

APP. Bd.

A.D.  
1335.

Item Dd ap Ioż ap Cadugan . Bleth ap Ioż Vagh<sup>n</sup> ap Ioż Grono ap Keneūth ap Ioż Mað frañ eius Bleth ap Mað ap Ioż . Keñ frañ eius Daud ap Mað Duy ap Ioż ⁊ Mað Loyd frañ eius tenent inñ [se] quartam ptem . ⁊ viij<sup>am</sup> ptem sċde gaulle eiusdem lecti que vocat<sup>r</sup> gael Cad ap Danyel . reddo de Tunge ĩmġo Oĩm Sċoż xij đ . Unde .iiij. đ in Dennant .ij đ q<sup>a</sup> in Grugor .ij đ q<sup>a</sup> in Quilbreyn . q<sup>a</sup> dñ in Penglogor . q<sup>a</sup> dñ in Pennaualet .j. đ in Hendreuennyth .j. đ in Prestlegot . ⁊ ob in Petruel . Et p past Prinċ p annū .iiij. s .ij. đ q<sup>a</sup> ad [p. 159.] .iiij. ĩmġos pđċos videt<sup>r</sup> ad Natať Dñi .xij. đ . ob q<sup>a</sup> . et quot<sup>o</sup> alio ĩmġo .viiij. đ ob ⁊ ceťa ĩuicia in cōi cum aliis infra . Et mediť eiusdem gauelt est esċ dñi ⁊ respondet<sup>r</sup> inde inferius inñ firñ acñ . Et .vij<sup>a</sup> ps eiusdem gauelt est in mañ dñi a tempe Comitē Lincolñ que fuit Keñ ap M<sup>o</sup>dith ap Ioż qui utlagat<sup>r</sup> fuit p feloñ ⁊ ċ . Et allocat<sup>r</sup> illa ps filiis Yeuan ap Lauwargh libo de Lewenny in excamb<sup>o</sup> p hereditat<sup>r</sup> sua ĩbm.

Item de quarto lecto quod diuidit<sup>r</sup> in duas gauelt . prima gauelt que vocat<sup>r</sup> Gauelt Griffri ap Keuret est penit<sup>o</sup> in mañ dñi ⁊ puř Esċ ⁊ respondet<sup>r</sup> inde inferius inñ firmas acraż . ⁊ ċ.

Item Keñ ap Lauwař ap Keñ . Caduċ ⁊ Yeuan frēs eius tenent quinq<sup>o</sup> ptes sċde gaulle eiusdem lecti que vocat<sup>r</sup> gael Keñ ap Keuret . reddo de Tunge ĩmġo Oĩm Sċoż .ij s .iiij đ . ob q<sup>a</sup> . Unde .x. đ ob in Dennant .v. đ q<sup>a</sup> in Grugor .v. đ q<sup>a</sup> in Quilbreyn . ob dñ q<sup>a</sup> in Penglogor . ob q<sup>a</sup> in Pennaualet .j. đ ob q<sup>a</sup> in Hendreuennyth .ij đ in Prestlegotē ⁊ ob dñ q<sup>a</sup> in Petruel Et p pastu Prinċ p annū vij. s .x. đ . ad iiij<sup>or</sup> ĩmġos pđċos videt<sup>r</sup> ad Natať Dñi .ij s .vij đ . ⁊ quot<sup>o</sup> alio ĩmġo .xxj đ . ⁊ ceťa ĩuicia in cōi cum aliis ut infra . Et vj<sup>a</sup> ps eiusdem gaulle est esċ dñi uñ r<sup>r</sup> inferius inñ firmas acñ.

ss Sm<sup>a</sup> Tunge pgenieij Rand in diűse villať Commoti

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APP. B.d. de Ughalet p annum ̃mino Oīm S̃coꝝ .xiiij. s .v. d ob q<sup>a</sup>.  
 A. D. De quibus ext<sup>a</sup>hendi sunt ab ista sm<sup>a</sup> hic 7 ponend in aliis  
 1335. villatis put pbat<sup>r</sup> supius in pcelt singulaꝝ gauellaꝝ—ix s . j d  
 ob q<sup>a</sup>.

ss Et sic restat Sm<sup>a</sup> tocius Tunge villate de Dennant p  
 annum—v. s .iiij. d.

ss Sm <sup>a</sup> past <sup>o</sup> Princ in ̃mis	$\left\{ \begin{array}{l} \text{Nataf Dni . xvj s . viij d qa} \\ \text{Med xlmo . xj s . iij d ob} \\ \text{Nat̃ s̃ci Iohis . xj s . iij d ob} \\ \text{Ex s̃ce Cruc̃e . xj s . iij d ob.} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Sic p am .l. s} \\ \text{.vj d ob qa.} \end{array} \right.$

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[p. 161.]

*Villata de Grugor.*

Tota villata de Grugor que conf de ̃ris 7 vastis .CCClviij.  
 ac̃r dī 7 dī rod consistit in tenur<sup>a</sup> pgenieij Rand Bagh ap  
 Asser in iiij<sup>or</sup> lecte ut p3 supius in Dennant et eoꝝ ̃uič  
 plenius patent in ptičlis supius in Dennant. Unde pgenies  
 Rauthlon ap Rand quoꝝ noīa inscribunt<sup>r</sup> s̃ri<sup>o</sup> in Dennant teñ  
 hic inl se ut patz supius : totū Wele Rauthlon ap Rand quod  
 consistit in iiij<sup>or</sup> gauelt . reddendo de Tunge put patz iīm in  
 ptičlis .x. d . 7 nichil aliud hic q omīa alia eoꝝ ̃uič inserunt<sup>r</sup>  
 in Dennant Et dñs nullam het escaeñ in isto Wele.

Wele  
Rauth-  
lon ap  
Rand.

Item Wele Idenerth ap Rand quod consistit ptič in iiij<sup>or</sup>  
 gauelt : p̃g̃ies p̃dicti Idenerth quoꝝ noīa plenius patent in  
 Dennant tenet unam gauelt integ̃ 7 quinq ptes s̃cde gauelt  
 7 quartam ptem ̃cie gauelt 7 eciam duas ptes quarte gauelle .  
 Reddendo de Tunge inl se hic put pleni<sup>o</sup> patet in ptičlis  
 sepat̃e in Dennant vij<sup>d</sup>. ob 7 ceļa ̃uič in Dennant Et sic  
 q<sup>a</sup>i quarta ps 7 .xvj<sup>a</sup>. ps istius Wele vel q<sup>a</sup>i una gauella 7  
 quarta ps istius gauelle est escaeñ dñi Unde respondet<sup>r</sup>  
 inferius 7 c.

Wele  
Iderneth  
ap Rand.

Item de Wele Danyel ap Rand quod consistit in ij  
 gauelt : p̃g̃ies p̃dicti Danyel quoꝝ noīa patent in Dennant  
 tenent septem ptes prime gauelt 7 mediet s̃cde gauelt Red-

Wele  
Daniel  
ap Rand.



*Extracts from Extent of Denbigh, 1335.*

dendo de Tunge put patz in ptičlis in Dennant .vij đ ob. Et ceta ſuič in Dennant . Et sic quarta ps 7 .xvj<sup>a</sup> ps istius Wele aut mediet 7 viij<sup>a</sup> ps uni<sup>o</sup> gauell est eſc dñi Unde respondet<sup>r</sup> inferius 7 c.

APP. B d.

A.D.  
1335.

Item de Wele Keuret ap Rand quod consistit in .ij. gauell pgeies dicti Keuret quož noia patent in Dennant tenent quinque ptes istius gaulle . reddendo de Tunge put patz in ptičl in Dennant .v. đ q<sup>a</sup> 7 ceta ſuič in Dennant Et sič međ 7 vj<sup>ia</sup> ps alius medietate istius Wele aut eciam .j. gaul. integ<sup>r</sup> 7 vj<sup>ia</sup> ps alius gauell sunt eſc dñi Uñ respondet<sup>r</sup> infer<sup>o</sup>.

[p. 162.]

Sm<sup>a</sup> Tunge de Grugor .ij. § .vj đ q<sup>a</sup>.

Et erit pporco escaete dñi de 7ris bosce 7 vaste forisfciis in Grugor ſcdm veram pporcoem .Cvij. ac<sup>r</sup> j. rod 7 .xij. ptič De quib; allocant<sup>r</sup> [&c]

*Villata de Quilbreyn.*

[p. 163.]

Et sciend qđ tota villata de Quilbreyn consistit in tenura pgeniej Rand Vagh supius in quatuor lectis Et quodt lectu diuidit<sup>r</sup> in tot gauellis 7 totidem pporcoib; 7 p easdem pporcoes accidit escaeta dñi sicut in Dennant vel Grugor supius . Et conf dca villata in 7ris bosce 7 vaste . M<sup>t</sup> Clxviij. ac<sup>r</sup> 7 .iij. rod unde sequit<sup>r</sup> primo de ſuič viuož 7 eož tenu<sup>r</sup> 7 postea de 7r mortuož cont<sup>a</sup> pacem . que sunt escaeta dñi 7 c.

Pgenies Rauthlon ap Rand quož noia patent in Dennant tenent totu Wele Rauthlon ap Rand in iiij<sup>or</sup> gauell . reddendo de Tunge .x. đ 7 ceta ſuič in Dennant Et nulla est escaeta in isto Wele.

Item pgenies Idenerth quož noia patent in Dennant tenent q<sup>a</sup>i medietatem 7 .iij. ptes quarte ptis de Wele pdči Idenerth quod ptit<sup>r</sup> in .iiij<sup>or</sup>. gauellis . reddendo de Tunge in se vij đ ob 7 ceta ſuič in Dennant . Et sic quarta ps istius Wele 7 quarta ps alius quarte ptis eiusdem sūt eſc dñi . Uñ r<sup>r</sup> inferius.



*Extracts from Extent of Denbigh, 1335.*

APP. B.d. Item pgenies Danyel ap Rand quoz noia patent in Dennant  
 A.D. tenent medieſ ⁊ iij ptes quarte ptis istius Wele . reddo de  
 1335. Tunge hic vij đ ob ⁊ ceſa ſuič in Dennant . Et iiij<sup>a</sup> ps ⁊  
 .xvj<sup>a</sup>. ps istius Wele est eſc đni Unde respondet<sup>r</sup> inferius.

Item pgenies Keuret ap Rand quoz noia patent in Dennant  
 tenent v3 . ptes medietatis istius Wele reddendo de Tunge  
 hic .v. đ q<sup>a</sup> ⁊ ceſa ſuič in Dennant Et sic medieſ ⁊ vj<sup>a</sup> ps  
 alſius medietatis istius Wele est eſcaeſ đni . Unde respondet<sup>r</sup>  
 inferius.

Sm<sup>a</sup> Tunge de Quilbreyn ſmio Oim Sčoz .ij s vj đ q<sup>a</sup>.  
 [p. 164.] Et est pparſ đni in villa de Quilbreyn .CCcliij. acſ .ix.  
 ptič dī que appruant<sup>r</sup> inferius.

\* \* \*

Villata de Pennauleth.

[p. 165.] Villata de Pennaulet que conf in ƿr boſč ⁊ vaſte .vij lj  
 acſ dī conſiſtit in omib3 porcōib3 in tenura pgeniej Rand  
 ap Aſſer Et in tot lecte ⁊ tot gauelt ſicut p̄ villaſ pcedens  
 de Quilbreyn Et omes Podaſ qui tenent in Dennant ⁊  
 Grugor ⁊ Quilbreyn tenent hic in quatuor lectis ut ibi Et  
 redd de Tunge in ſe p annū ſmio Oim Sčoz .vij đ ob . Unde  
 Priodaſ de Wele Rauthlon ap Rand .iij đ ob . Podaſ de  
 Wele Idenerth ap Rand .j đ ob ⁊ dī q<sup>a</sup> . Priodaſ de Wele  
 Daniel ap Rand .j đ ob ⁊ dī q<sup>a</sup> ⁊ Priodaſ de Wele Keuret ap  
 Rand . ob q<sup>a</sup> . Et ceſa ſuič in Dennant Et ſunt eſcaeſ đni hic  
 q<sup>a</sup>i unū Wele ⁊ viij<sup>a</sup>. ps ⁊ xij<sup>a</sup> ps istius Wele que continent  
 quartam ptem ⁊ xxxij<sup>dam</sup> ptem ⁊ xlvij<sup>am</sup> ptem istius ville.

ss Sm<sup>a</sup> Tunge de Pennaulet ſmio Oim Sčoz . vij đ ob .

Et ſic eſt porčo eſcaeſ đni in villa de Pennaulet ſcdm  
 ptičipacōem directam .CCxxvij. acſ .ij. ptič dī.

D quib3 allocant<sup>r</sup> diuſe Priodaſ de Arquedloke Hano-  
 dregħhaith in excamb p eo3<sup>1</sup> ibm .Cxlviij acſ dī Et xv acſ  
 ƿre arentant<sup>r</sup> ut patebit inferius.

\* \* \*

<sup>1</sup> So in the MS.

*Extracts from Extent of Denbigh, 1335.*

**Villata de Penglogor.**

Tota villata de Penglogor consistit in tenura p̄dce pgeñ APP. B d.  
Rand ap Asser in tot lecte sicut px<sup>a</sup> villata pcedens Et A.D.  
iidem qui tenent villat de Denuant . Grugor . Quilbreyn . et 1335.  
Pennaualet tenent in se totam istam villatam p̄l porcōem [p. 166.]  
escaeñ dñi ut pat; inferius ⁊ reddunt per annū de Tunge ̄mīo  
Oīm Sčoꝝ vij đ ob . Unde Preodañ de Wele Ruathlon ap  
Rand .iij đ q<sup>a</sup> . Priodañ de Wele Idenerth ap Rand ij. đ .  
Priodañ de Wele Daniel ap Rand .ij đ ob dī q<sup>a</sup> ⁊ Priodañ de  
Wele Keuret ap Rand ob ⁊ dī q<sup>a</sup> Et facient ceṯa ̄uič in  
Dennant . Et quarta ps ⁊ .xxxij<sup>da</sup>. ps ⁊ xlvij<sup>a</sup> ps istius ville  
est escaeñ dñi uñ r<sup>r</sup> inferius.

ss Sm<sup>a</sup> Tunge villate de Penglogor p ann ̄fio Oīm Sčoꝝ  
—vij<sup>d</sup> ob.

Et conť tota villata de Penglogor .Cxxviiij. acř Et inde  
ppars escaeñ dñi conť de ̄re ⁊ vaste . ⁊ c .xxxviiij. acř dī ⁊  
xxvj ptič dimid.

\* \* \*

**Villata de Hendreuennyth.**

[p. 167.]

Villata de Hendreuennyth conť in ̄ris vaste .CCix acř  
iiij. rođ cuius medieñ consistit in tenura pgeñ Rand Vaghan  
supius in .iiij<sup>or</sup>. lecte ⁊ alia medieñ est de tenura pgeniej  
Rees-Gogh in .j<sup>o</sup>. lecto . Unde primo sequit<sup>r</sup> de pparte prima  
⁊ .ij<sup>do</sup>. de ij<sup>da</sup>.

D medieñ villate de Hendreuennyth que consistit in  
pgenie Rand Eadem pgenies tenet medietatem illam p̄l inde  
escaeñ ut patebit inpostez in tot lecte ⁊ tot gauell put  
tenent in Dennant vel aliis villatis p̄dictē Et reddunt de  
Tunge in se put patet p ptičlas specificatas ̄r<sup>o</sup> in Dennant  
.xv đ ob . Et fač ceṯa ̄uič in Dennant ⁊ c . Et reddidit ista  
medietas de Tunge p annū dum fuit integř in mañ p̄dict pgeñ  
.xx. đ.

ss Sm<sup>a</sup> Tunge pgeñ Rand Vagh hic—xv đ ob.

*Extracts from Extent of Denbigh, 1335.*

Villata de Prestlegotē.

APP. B.d.

A.D.  
1335.

[p. 169.]

Villata de Prestlegotē que uniusali<sup>9</sup> contz .DCxxx. ac<sup>9</sup>  
ſre boſc<sup>9</sup> ⁊ vaſ<sup>9</sup> fuit ptiſ in .iij. ptes. Un<sup>9</sup> p<sup>1</sup>ma ſcia ps  
conſiſtit in tenura pgeniei Rand Vagh ⁊ reddid<sup>1</sup> illa ſcia  
ps dū fuit integ<sup>a</sup> in tenura illius pgeiei .xx. d. p annū. Et  
alia ſcia ps conſiſtit in tenura pgeiei Idenerth que ſitr dū  
fuit integ<sup>r</sup> r̄ de Tunge .xx. d. Et ultia ſcia ps fuit in tenura  
pgeiei Keneuerch ap Maer ⁊ c. que ſitr r̄ de Tunge dū fuit  
integ<sup>r</sup> .xx. d. p annū. Et om̄s p̄dce pgeñ sūt libe. Un<sup>9</sup> ſeq<sup>r</sup>  
diſtinctō p<sup>1</sup>mo de p<sup>1</sup>ma pgeie. ſcdo de ſcda. ſto de ſtia.

Ppars  
pgeiei  
Rand  
Vagh.

Pgeñ Rand Vagh quoz noīa patent in Dennantē t<sup>3</sup> hic in  
.iiij. lec<sup>9</sup> p<sup>1</sup>mā ppartem iſtius ville. Vidit ſciam ptem excep<sup>t</sup>  
inde .iiij<sup>ta</sup>. pte ⁊ .xxxij<sup>da</sup>. pte<sup>9</sup> ⁊ xlvij<sup>a</sup> pte que sūt eſcae<sup>9</sup> dñi  
ſone mortuoz cont<sup>a</sup> pacem. Et reddūt p̄dci Priodañ nūc de  
Tunge in<sup>9</sup> se p annū ſto Oīm Scoz put p<sup>3</sup> p pcelt diſtinct<sup>9</sup> in  
Dennantē .xiiij. d q<sup>a</sup>. Et n<sup>1</sup> aliud hic q<sup>3</sup> in Dennant ſupius.

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[p. 171.]

ſs Sm<sup>a</sup> Tunge de Prestlegotē .iij s .ij d.

ſs Sm <sup>a</sup> pastus	Nata <sup>9</sup> Dni	.xxij. d. o	} Sm <sup>a</sup> p a <sup>m</sup> viij. .ix. d.
Princip <sup>9</sup> in	Med xl <sup>o</sup>	.xxij. d. o.	
ſm̄is	Na <sup>9</sup> ſci loh	.xxij d. o.	
	Exaltacō ſce cruce	.xxij d. o.	

Et ſci<sup>d</sup> q<sup>d</sup> de p<sup>1</sup>ma ſcia pte villate de Prestlegotē que est  
de tenura pgeiei Rand Vagh p<sup>9</sup>tinēt dño de eſcae<sup>9</sup> ⁊ c.  
ſcđam<sup>1</sup> veram p<sup>9</sup>ticipacōm de ſris boſc<sup>9</sup> ⁊ vaſe<sup>9</sup> lxij ac<sup>9</sup> dī .j.  
rođ dī ⁊ .x. ptič.

Diſtinctō  
eſcae<sup>9</sup>.

Iīm de .ij<sup>da</sup>. pparte ei<sup>9</sup>sdm ville que est de tenura triū  
lectoz Madokē ap Iden<sup>9</sup>th. Heilyn ap Iden<sup>9</sup>th ⁊ Eigñ ap  
Iden<sup>9</sup>th p<sup>9</sup>tinēt dño de eſcae<sup>9</sup> .Cj. ac<sup>9</sup> dī ⁊ .iiij. ptič ſre boſc<sup>9</sup>  
⁊ vaſ<sup>9</sup>.

Iīm de ultia pparte ei<sup>9</sup>sdm ville que est de tenura  
Keneūth ap Maer ⁊ Res ap Huny<sup>9</sup>th p<sup>9</sup>tinēt dño eodm m<sup>o</sup>  
.lxxij. ac<sup>9</sup> .j. rođ dī ⁊ .x. ptič. Et ſic est sm<sup>a</sup> toc<sup>9</sup>ius eſcae<sup>9</sup>

<sup>1</sup> So in the MS.

*Extracts from Extent of Denbigh, 1335.*

<sup>c</sup>.ij. xxvij. ac̃ .j. rod dī 7 .iiij. ptič que app<sup>a</sup>ant<sup>r</sup> ut statī pateb<sup>t</sup>  
īposterū.

APP. B d.

A. D.  
1335.

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Villata de Petruall.

[p. 180.]

Villata de Petruall que cont<sup>3</sup> .M<sup>l</sup>.C.lxx ac̃ . consistit in  
.xiiij. lectis liboꝝ de quib<sup>3</sup> statim patebit in posterū . Vidit de  
quoit lecto p se.

Priodañ de p̃gēie Rand Vagñi quoꝝ noīa patent in Dennant  
tenent hic tantam ptem in .iiij. lec̃ q<sup>a</sup>ntam tenent srius in  
Dennant . īn tenent hic q<sup>a</sup>i p uno lecto quod vocat<sup>a</sup> Wele  
Wiryon Rand . Eciam deciam ptem istius ville . Reddo de  
Tunge hic put p<sup>3</sup> in ptičlis specificatē in Dennant .iiij. d . ob  
fmio oīm Sčōꝝ . 7 n<sup>t</sup> aliud hic quia oīa alia eoꝝ sūič oñant<sup>r</sup>  
srius in Dennant . Et q<sup>a</sup>uis reddant hic plenū Tunge : n<sup>o</sup>o<sup>o</sup>  
quarta ps 7 .xxxij<sup>a</sup>. ps 7 .xlvij<sup>a</sup>. ps istius lecti hic est escaet  
dñi . sič de eoꝝ tenura in aliis villis . Et īn řndet<sup>r</sup> inferius cū  
ceteris escaetē 7 c̃.

Wele  
Wyrion  
Rand.

\*

\*

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*Extracts from Extent of Denbigh, 1335.*

APPENDIX B e.

*Extent of the Villata of Wickwere with the Hamlets of Boydroghyn and Kylmayl, in which the Wele of Lauwarghe ap Kendalyk held.*

Roos Ysdulas.

APP. B e.      Extenta Cōmoſ de Roos Ysdulas f̄ca a°. Regē Eē ij<sup>ch</sup>. p<sup>o</sup>  
cōſ .viij<sup>o</sup>.

A. D.  
1335.  
[p. 201.]      Sciend̄ qđ dñs nichil hebit de veſi dōico nūc in dnico suo  
n<sup>i</sup> Maneriū de Dynnorbyn Vaur quod extendit<sup>r</sup> inferius in  
serie Cōmoſ cū villaſ de Dynnorbyn Vaur ut inferi<sup>o</sup> patebit in  
suo cursu ⁊ c̄.

Villata de Wyckewere cū suis Hamellis de  
Boydroghyn ⁊ Kylmayl.

Villata de Wyckewere cū Hamell de Boydroghyn ⁊ Kylmayl consistebat tempib; P<sup>i</sup>ncipū ante conquestū in octo lectis . Unde .vj. lect<sup>r</sup> fuerūt in oib; locis p̄d̄cis vidit in Wyckewere Boydroghyn ⁊ Kylmayl . Et de hiis .vj. lect<sup>r</sup> unū lectū fuit penit<sup>o</sup> in tenura liboſ quod vocat<sup>r</sup> Wele Lauwargh ap Kendelyk . Secundū lectu consistit vidit due ptes in tenura liboſ ⁊ f̄cia ps in tenura Natioſ quod lectū vocat<sup>r</sup> Wele Morythe .

T<sup>o</sup>ciū lectū consistit vid; due ptes in tenura liboſ ⁊ f̄cia ps in tenura Natioſ quod quidē lectū vocat<sup>r</sup> Wele Peidyth Mogh .

Ceſa tria lecta de p̄d̄cis .vj. lectis fuerunt integre in tenura Natioſ . Unde p<sup>i</sup>mū lectū vocat<sup>r</sup> Wele Breyntē . Secundū lectū vocat<sup>r</sup> Wele Meynon et f̄ciū vocat<sup>r</sup> Wele Bothloyn ⁊ duo ultia lecta de p̄d̄cis .viij. lectis fuerunt tantūmodo

*Extracts from Extent of Denbigh, 1335.*

in villa de Boydroghyn et consistūt pēit<sup>r</sup> in tenura Natīoꝝ . APP. B e.  
 Unde p<sup>l</sup>mū lectū vo<sup>r</sup> Wele Anergħ Cuyrdyon, et scdm  
 lectū vocat<sup>r</sup> Wele Thlowthon . Unde sequit<sup>r</sup> de quōt lecto  
A. D.  
1335.  
 siatim scdm qđ pmittit<sup>r</sup> et de nōib; inde tenent cū eoꝝ suic et  
 deinde de pporcōib; dñi que sibi attingunt ptim rone tenenciū  
 morienciū cont<sup>a</sup> pacem, ptim p defcū suicioꝝ pti p defcū heredū  
 in tēio g<sup>a</sup>du vl infra tēiū g<sup>a</sup>dū et c.

De p<sup>l</sup>mo lecto quod consistit tōliē in tenura liboꝝ et quod  
 est in omib; vill et hamelt fiunt tria lecta seu tres ganelle  
 vidt Wele Risshard ap Lauwargh . Wele Moridyke ap Law<sup>n</sup>  
 et Wele Kandalo ap Lauwargh, et sequit<sup>r</sup> p<sup>l</sup>mo : de primo,  
 scdo : de scdo, tēio : de tēio et c.

De Wele Risshard ap Lauwargh fiunt tres ganelt, vidt  
 ganelt Madoke ap Risshard ganelt Kendalo ap Risshard et  
 Ganelt Keñ ap Risshard.

Gronou ap Madoke Vagh<sup>n</sup> . Eynon Routh fr eius Heilyn [p. 202.]  
 ap Eynon ap Risshard . Heilyn ap Groñ ap Eynon Bleth et  
 Ithel fres eius et Heilyn ap Eynon Gogh tenent ganelt Madoke  
 ap Risshard integ<sup>r</sup> reddo de Tunge in se p a<sup>m</sup>. tēio oīm Scoꝝ Gauelt  
Madok  
ap Riss-  
hard.  
 .viii. d . Et p pas<sup>t</sup> P<sup>r</sup>incipis ad Na<sup>t</sup> Dñi .xij. d . Med .xle. vj. d  
 Et ad fm Na<sup>t</sup> S<sup>c</sup>i Iohis Bap<sup>t</sup> .vij. d . ob . Et ad fm Exaltacōis  
 s<sup>c</sup>e Crucis .vj. d . Et facient cetā suicia cū aliis libis istius  
 Cōmo<sup>t</sup> in cōi de quib; patebit in fñ isti<sup>o</sup> Cōmo<sup>t</sup> in cōes con-  
 suet et c.

Madoke ap Heilyn ap Howel . Ithel ap Ioꝝ ap Kendalo  
 Griff et Tuder frēs eius . David ap Kendalo ap Ioꝝ . David Gauelt  
Kendalo  
ap Riss-  
hard.  
 Vagh<sup>n</sup> ap David ap Ioꝝ et Tuder fr eius tenent ganelt  
 Kendalo ap Risshard integ<sup>r</sup> reddo in se de Tunge tēio p<sup>r</sup>dcō  
 .v. d . ob . Et cetā suic in oib; ut Ganelt p<sup>r</sup> pcedens.

Keñ Vagh<sup>n</sup> ap Keñ ap Madoke . Eynon fr eius . Ioꝝ ap  
 Madoke ap Ioꝝ Iñ fr eius . David Loyd ap Kendalo . Ioꝝ fr  
 eius . Mad ap Keñ ap Eynon . David et Iñ frēs eius . Madoke  
 ap David ap Eynon . Ada et David frēs eius et p<sup>r</sup>dcūs Heilyn  
 ap Eynon ap Risshard et nepotes sui supius in ganelt Madoke

*Extracts from Extent of Denbigh, 1335.*

APP. B. e. tenent tres ptes gauelt Keñ ap Risshard reddo inl se de Tunge  
 A. D. 1335. ȝio ȝdco .vj. d . Et p past P'ncipis p a<sup>m</sup>. ad Nať Dni .ix. d . ȝio  
 Med .xl<sup>a</sup> . iiij. d ob . ȝio Nať sđi Iohis Baťte .v. d ob q<sup>a</sup> . Et ȝio  
 Gauelt Exalt sđe Crucis .iiij. d . ob . Et facient ceťa ȝuicia in cōi ut  
 Keñ ap sup<sup>a</sup> . Et q<sup>r</sup>ta ps istius gauelt est escaeta đni . Unde řnebit<sup>r</sup>  
 Riss- inferius cū ceťis escaetis.  
 hard.

Iťm de sđo Wele quod est extractū de Wele Lauwargh  
 ap Kendalyke et quod supius nūcupat<sup>r</sup> Wele Moridyke ap  
 Lauwargh nulla ext<sup>a</sup>hit<sup>r</sup> gauelt ideo dicit<sup>r</sup> id idem Wele nisi  
 Wele vel ut una gauelt unde Kendalo ap Madoke ap Eynon . Eynon  
 Gauelt ap Groñ ap Griff . Lauwargh fr eius . Ioť ap Lauwargh ap  
 Moridyk Griff ȝ Madoke ap Heylyn ap Griff tenent gauelt Moridyke  
 ad Lau- ap Lauwargh integř ř de Tung ȝ inl se .xij. d . ob . q<sup>a</sup> . Et p  
 wargh. past P'ncipis ad Nať Dni .xij. d . sđo ȝio .vj. d . ȝcio ȝio  
 .vij. d . ob . Quarto ȝio .vj. d . Et facient ceťa ȝuicia in cōi ut  
 sup<sup>a</sup>.

Iťm de ȝcio Wele ex<sup>a</sup>cto de Wele Lauwargh ap Kendelyk  
 fiunt due gauelt vidlt Gauella Ioť ap Kendalo ȝ Gauelt David  
 ap Kendalo que đr Gauelt Kyloen ut statim subsequit<sup>r</sup>.

Gaũ Ioť Groñ ap Eynon ap Madoke . Eynon ap Ioť ȝ Iu<sup>a</sup> řres eius  
 ap ȝ Heilyn ap Eynon ap Howel tenent gauelt Ioť ap Kendalo  
 Kendalo. integř reddo de Tunge inl se ȝio ȝdco .viij. d . Et p past  
 P'ncipis p a<sup>m</sup> ad Nať Dni ȝ quoft a<sup>o</sup> ȝio.

Iťm Ithel ap Eynon ap Kendalo ȝ Phelip fr ei<sup>o</sup> tenent  
 Gaũ .vj<sup>ta</sup>. ptem gaulie Kyloen reddo de Tunge ȝio ȝdco .j. d . ob .  
 Kyloen Et p past P'ncipis p a<sup>m</sup>. p<sup>mo</sup> ȝio .ij. d . sđo ȝio .j. d q<sup>a</sup> . ȝ  
 q<sup>r</sup>to<sup>1</sup> ȝio .j. d . Et fač alia ȝuič in cōi ut sup<sup>a</sup> . Et. v<sup>th</sup>. ptes  
 isti<sup>o</sup> gauelt sunt escaet đni . Unde řndebit<sup>r</sup> inferius ȝ č.

De duab; ptib; sđdi lecti quod vocat<sup>r</sup> Wele Moroythe .  
 Pporčo quod est in villa de Wickewere ȝ hamelt de Kilmayl ȝ  
 liboť de Boydroghyn sunt q<sup>a</sup>tuor vidlt due gauelt Meiller ap Morroyth  
 Wele ȝ due gauelt Lauwargh ap Morroyth . Et de ȝcia pte isti<sup>o</sup> lecti  
 Mo- que est in tenura Natioť řndet<sup>r</sup> inferi<sup>o</sup> iđ Natios ȝ č.  
 royth.

<sup>1</sup> So in the MS.



*Extracts from Extent of Denbigh, 1335.*

Ioſ ap Eynon ap Ienaſ tenet ĩciā ptē . j<sup>o</sup> . gauelt Meiller App. B e.  
ap Morroyth . ř . de Tunge ĩio pđčo .iiij. đ . ob . Et p paſt ije gauelt  
P'ncipis p a<sup>m</sup>. vidtt p'mo ĩio .iiij. đ . Secundo ĩio .ij. đ . ĩcio Meiller  
ĩio .ij. đ . ob . q<sup>arto</sup> ĩio .j. đ . Et fač ceſa ſuič in cōi ut ſup<sup>a</sup> . ap Mo-  
Et una gauelt integř ĩ .ij<sup>o</sup>. ptes de .ijb3. gauelt pđcis ſunt royth.  
eſcaet đni Unde řndet<sup>r</sup> inferius. [p. 203.]

Eynon ap Kendalo ap Keñ Pithle ĩ Ioſ fr eius tenent Gau  
medietatē unius gauelt que fuit Lauwargh ap Moroythe . ř . Eynon  
de Tunġ ĩio pđčo .vj. đ . q<sup>a</sup> . Et p paſtu P'ncipis p'mo ĩio ap Lau-  
.vj. đ . Sčdo ĩio .iiij. đ . ĩcio ĩio .iiij. đ . ob q<sup>a</sup> ĩ q<sup>arto</sup> ĩio .iiij. đ . wargh  
Et ceſa ſuicia ut ſup<sup>a</sup> Et alſa međ eiſdm gauelle est Thleth.  
eſcaeta đni Unde řndebit<sup>r</sup> inferius.

Rees ap Meiller ap Heilyn . Groñ ĩ Lt řřes eius .  
Meiller ap Ioſ ap Heilyn Daud Gronou ĩ Ioſ řřes eius . Gau Ioſ  
Meiller ap Lewet ap Heilyn Eynon ĩ M'ledyth řřes eius Iũ ap Lau-  
ap Ioſ ap Lauwargh ĩ Daud fr eius tenent medietatē gauelt wargh.  
Ioſ ap Lauwargh . ř . de Tunġ ĩio pđčo .vij. đ . Et p paſtu  
P'ncipis ad quemt ĩminũ ſicut px<sup>a</sup> gauelt pcedens . Et alſa me-  
dietas eiſdem gauelt est eſcaeta đni . Unde řndebit<sup>r</sup> inferius.

De duab3 ptib3 Wele quod vocat<sup>r</sup> Pidrith Mough nō ſit Pporčo  
n<sup>i</sup> una gauelt liboſ unde ſtatim ſubſequit<sup>r</sup> . Et de ĩcia pte liboſ de  
eiſdem Wele que cōſtitit in tenura Natioſ unde řndebit<sup>r</sup> Wele  
inferius in ĩ Natios ſčdo. Pridith  
Mough.

Ienaſ map Ithel ap Madok . Ririth ĩ Gurġ řřes eius .  
Groñ Vagh<sup>n</sup> ap Groñ ap Madok . Groñ ap Ioſ Loyd . Ioſ  
ap Ririth ap Groñ . Meiller ap Rees . Groñ ĩ Leũ řřes eius . Gau  
Ioſ ap Lauwargh ap Pithle . Daud ĩ Ririth řřes eius tenent Pridith  
.vij. ptes gauelt Pridith Mough . ř . de Tunge ĩio pđčo Mough.  
.xxiij. đ . ob . q<sup>a</sup> . Et p paſt P'ncipis p'mo ĩio .x. đ . ob .  
Sčdo ĩio .v. đ . q<sup>a</sup> . ĩcio ĩio .vj. đ . ob . q<sup>a</sup> . Quarto ĩio .v. đ .  
q<sup>a</sup> . Et ceſa ſuič in cōi ut ſup<sup>a</sup> . Et .viij<sup>a</sup>. ps eiſdm gauelt est  
eſcaet đni . Uñ řndet<sup>r</sup> inferius ĩ č.

Sm<sup>a</sup> Tunge liboř de Wickewere p a<sup>m</sup> ĩio Oim Sčoſ .vj. ř  
.xjd. q<sup>a</sup>.

*Extracts from Extent of Denbigh, 1335.*

APP. B e.

A.D.  
1335.

Natiui.

Sm<sup>a</sup> past<sup>o</sup> P<sup>n</sup>-  $\left\{ \begin{array}{l} \text{Nař Dni} \quad \text{vij. s. j. đ ob.} \\ \text{Med xl}^o \quad \text{ijj. s. vj. đ ob q}^a \\ \text{Nař sři Iohis} \text{ iij. s. v. đ. ob q}^a \\ \text{Exalřsře C}^u \text{ cis iij. s. vj. đ. ob q}^a \end{array} \right\} \text{S}^o \text{ p a}^m \text{ xvij}^5. \text{ vřjđ. ob q}^a.$   
cip řis

De řcia pte Wele Moroythe que fuit in tenuta Natřoř ut  
sup<sup>a</sup> nullus remansit tenens vius s; est pēitus escaēř dñi  
račone mortuoř cont<sup>a</sup> pacem Et respondet<sup>r</sup> inferius cū cēřis  
escaetis ř č.

het domū

nō hent domū

Eynon ap Kendalo ap Madok . Ieū ř Heilyn řřes eius  
tenent medietatē řcie ptis de Wele Pridith Mough . ř . de  
Tunge p a<sup>m</sup> řmřo řđčo . vj. đ . q<sup>a</sup> . Et isti cū aliis parib; suis  
inferius ř cū Natř de Dynhengryn inferius reddent adinuicem  
p past<sup>o</sup> famř P<sup>n</sup>ciř in cōi . viij. s. j. đ . ob ad . iij<sup>or</sup> . řřos  
sup<sup>a</sup> đčos vidřt ad Nař Dni . ij. s. Med xl<sup>o</sup> . ij. s . Nař sři Iohis  
Bapte ij. s . Et ad festū Exalř sře Crucis . ij. s. j. đ . ob . Et  
colligit<sup>r</sup> ille pastus p catalř et iidm Natiui reddunt p a<sup>m</sup> p  
pastu equi Ragloti in cōi ad fm Exalř sře Crucis . xiiij. đ ob .  
qui quidem pastus colligit<sup>a</sup> inř eos p catalř ř č . Et iidm  
Natiui cū illis de Dynhengreyn reddent adinuicem p a<sup>m</sup> p  
pastu dext<sup>r</sup> ř garcōis ad řminū řđčm . viij. s. iij. đ . ř p  
constructione Molend de Bragot . iij. s p a<sup>m</sup> ad řmřos Penř ř  
sři Michis qui carcant<sup>r</sup> cū Molend řđčo Et p etetōe řřosř p  
a<sup>m</sup> ad fm exalř Sře Crucis . x. s . Et quřt istoř Natřoř řens  
domū dabit . j. galt ad Nař Dni řl . j. đ . Et accidit řčđm mař  
vel min<sup>o</sup> put přres eoř habuerunt domos řl pauciores Et  
quřt eoř siue domū řuerit sine non . sine přit<sup>o</sup> řuit inř cōes  
consuetudřes in fine istius Cōmoti Et alřa medietatas<sup>1</sup> řcie  
ptis eiusdē Wele est escaeta dñi unde řndet<sup>r</sup> inferius.

Ppars  
natřoř de  
Wele  
Pridith  
Mough.

[p. 204.]

Wele  
Brento.  
Wele  
Both-  
leyn.

Iřm fuit ibi unū lectū Natřoř quod vocat<sup>r</sup> Wele Breynte .  
et aliud Natřoř quod vocat<sup>r</sup> Wele Bothleyn Et sunt illa duo  
lecta integř escaēř dñi unde respondet<sup>r</sup> inferius cū aliis  
escaetř ř č.

<sup>1</sup> So in the MS.

*Extracts from Extent of Denbigh, 1335.*

het domū	n̄t te; adhuc ut dr	nō h̄t domū s;	APP. B.c.
Madok ap Ioꝝ .	Wilt ꝛ Ioꝝ Wynene fr eius Ioꝝ Cam ap		
est try diffyc	het domū	A.D.	
Madok ap Willym David ap Ithel ap Willym ꝛ Madok ap		1335.	
Ithel ap Groñ tenent q̄rtā ptem de Wele Moynou . ꝛ de			Wele
Tunge inl se t̄io p̄dco .ix. d̄ . ob̄ . Et ceſa ſuicia fač in omib;			Moynou.
ut Nañ de Wele ſupius Pridith Mough Et tres ptes iſtius			
Wele ſunt eſcaeta dñi Unde r̄ndetꝛ inferius.			

Iñm de duob; lectis Nat̄ioꝝ que ſunt penit<sup>o</sup> in Boydroghyn ut ſup<sup>a</sup> ꝛ nichil in aliis villis . p<sup>i</sup>mū lectū quod vocatꝛ Wele Anergh Cuyr Duyon eſt p̄it<sup>o</sup> eſcaeta dñi viditꝛ medietas inde račone mortuoꝝ cont<sup>a</sup> pacē . Et alſa medietas eſt tyrdiffyc in mañ dñi p defcū ſuic Et inde reſpondetꝛ inferius cū ceſis eſcaetis ꝛ c̄.

Et ſcdm lectū quod vocatꝛ Wele Thleythen ꝛ quod ſiſr eſt penit<sup>o</sup> in Boydroghyn diuiditꝛ in q̄tuor gauelt Unde ſtatim ſubſequitꝛ de q̄tt gaū p ſe.

De p<sup>i</sup>ma gauelt iſti<sup>o</sup> lecti que vocatꝛ gauelt Pridith bolgh que ſolebat reddere de Tunge .ix. d̄ . Et p .iij. vasis butiř .x. s̄ . nullus remansit tenens s; eſt integꝛ eſcaeta dñi unde r̄ndetꝛ inferius ꝛ c̄.

nō h̄t domū	nō h̄t domū	
Eynon Voyl ap Eynon ap Groñ . David Loyd ap Ph ap		
nō het doñ	nō h̄t doñ	
David Keñ Duy ap Cadogan ap Heilyn ꝛ Kendalo ap Groñ		
tenent medietatem gauelt map Gurnewythi . ꝛ . de Tunge t̄io		
p̄dco .iij. d̄ . ob̄ . Et p .j. vase dī butiř .v. s̄ . eođm t̄io Et		
ceſa ſuicia in cōi ꝛ c̄ . Et iſti tenentes dicunt qđ nō ſoluūt		
gallinas neq; p opib; autūpnalib; eo qđ nullus eoꝝ ſedet ſup		
fram tñ quitꝛ fram tenens ſiue ſederit ſup fram ſiue nō :		
dabit p opibus autūpnalib; ſcdm dēm alioꝝ Nat̄ioꝝ ſupius p		
.iij. dietis meſſionis .iij. d̄ . ob̄ . tñ n̄t inde hic q; in gauelt		
Keñ Duy inferius Et debent iſti de iure cenari ad domū ſup		
fram ſnā conſtruendā ſimul cū omib; aliis Nañs domos nō		
h̄entib; ſi habeant unde . Ideo ꝛ c̄ . Et alſa medietas iſti <sup>o</sup>		
gauelt eſt eſcaeta dñi unde reſpondetꝛ inferius ꝛ c̄.		

Gaū map  
Gourne-  
with.

*Extracts from Extent of Denbigh, 1335.*

APP. Be.

A.D.  
1335.

Gaŭ  
Bryn  
pridan.

nō ht dom̃    nō hent dom̃  
Griff Bagh ap Madokę Gogh . Groñ ⁊ Tudor fřes eius  
tenent Źciā pťe gauell Brynprydian . ř . de Tunge Źio řđco  
.iiij. đ . Et p .j. vař butir eođm Źio .iiij. ř .iiiij. đ . et cęla řuicia  
ut sup<sup>a</sup>.

Iſm Ieñ ap Madokę ap Geinthlyn tenet .lix<sup>am</sup>. ptem  
eiusdem gauelt . ƿ. de Tunge .j. d. Et p .iiij<sup>ta</sup>. pte ƿ .viiij<sup>a</sup>.  
pte .j<sup>o</sup>. vasis butiř .xv. d. eodę ƿmıo . Et fač ař ſuicia ut ſup<sup>a</sup>  
Et ſic medietas ƿ ix<sup>a</sup>. ps alřius medietatis sūt eſcaę ƿni unde  
řndet<sup>r</sup> inferius ƿ č.

## h: dom

## h2 domi

Iŧm pđci Eynon Voyl ap Eynon . Dauid Loyd ap Ph .

Gaũ Keñ  
Duy.  
[p. 205.]

Keñ Duy ap Cad ʔ Kendalo ap Groñ tenent ʔciam ptem ʔ  
xvii<sup>iam</sup>. ptem gauell Keñ Duy . ʔ . de Tunge ʔio pðco .iiij. d .  
ob . Et p .j. vase ʔ .vii<sup>a</sup>. pte .j<sup>o</sup>. vasis buñ eodm ʔio .iiij. s  
.ix. d . Et ceſa ʔuicia ut sup<sup>a</sup> Et medietas ʔ .ix<sup>a</sup>. ps eiusd  
gauell sunt escaeſ ðni unde ʔndet<sup>r</sup> inferius ʔ ʔ.

Sm<sup>a</sup> Tungel Natioz de Wickewere t Boydroghyn p a<sup>m</sup>. Pio  
Omniū Sctoꝝ .ij. s .iij. d . ob . q<sup>a</sup> . Unde .ij. d diffyke.

Sm<sup>a</sup> gallinaꝝ ad Nañ Dñi ut nūc .viij. galliñ p̃c̃ .viij. d.

Sm<sup>a</sup> opū autūpnaliū ut nūc .xliij. opa p̃č .v s .vj. đ.

Sm<sup>a</sup> butiř p a<sup>m</sup>. Ěio Ořm Sřoř ut nřc .iiij. vař řř .xiiij. ř  
.iiij. ř.

De aliis pastibz nichil assūmant<sup>r</sup> hic : quia in fine Cōmoſ  
7 c.

inuer<sup>9</sup>  
mēdosus,  
forte.

Distincão  
escaet.

Et sciend qđ villata de Wickewere contz in ȝris boscis ȝ vastis . M<sup>l</sup>xxij. acf .iij. rod ȝ dī . Hamelt de Kilmayl contz in omībz . Clx. acf ȝ dī . Hamelt de Boydroghyn contz . M<sup>l</sup>CCCxl. acf ȝre bosci ȝ vast unde Sm<sup>a</sup> in uniuſo M<sup>l</sup>Dlxxij.<sup>1</sup> acf .j. rod . dī . Et inde erit ppars escaeȝ dñi ſcdm veram pporcōem M<sup>l</sup>DCxxxvij acf .j. rod dī ȝ c̄ . De quibz allocant<sup>r</sup> diuſis ȝodanus de Lewenny ȝ Astret<sup>r</sup> Canon in excambio p eoȝ ȝriōniis in dēis vilt ȝ c̄ . quedam pporcōes diuſoȝ tenenciū

<sup>1</sup> So in MS.

*Extracts from Extent of Denbigh, 1335.*

in Wickewere qui obierūt cont<sup>a</sup> pacem quoꝝ pporcōes debent  
contiere .Clxxv. ac̃ .iij. rođ ĩre bos̃ ʔ vas̃ . Et sic sup̃sunt  
de p̃pte đni in Wickewere . Kilmayl ʔ Boydroghyn  
M<sup>CCCC</sup>lxij. ac̃ dī ʔ dī rođ ĩre bos̃ ʔ vas̃ que app<sup>u</sup>ant<sup>r</sup> ut  
patet inferius . Primo in Wickewere postea in Kilmayl ʔ  
deinde in Boydroghyn.

APP. B e.

A. D.  
1335.

Hugo de Hulton tenet in Wickewere medietatē .j<sup>o</sup>. bouaī  
ĩre contiñ .v. ac̃ ĩre que solebant poni in reñtli in villaī de  
Lewenny p quibꝫ solebat reddere p a<sup>m</sup> .xx. đ . ut patet in  
bouaī de Lewenny ʔ nūc dāt<sup>r</sup> p cartā đni tenent<sup>r</sup> quiete cū  
alia dimid bouaī in Lewenny ptiñ ad Burĝ de Dynbeigh infra  
muros.

Bouaī de  
Wicke-  
were.

Leweī ap Eynon Cogħ tenet .vj. ac̃ .j. rođ ĩre de escaē  
in Wickewere p̃c ac̃ .vj. đ . ʔ . p a<sup>m</sup> ad ĩos Peñ ʔ scī Michis  
.iij. s . j. đ . ob.

Fir̃m ac̃  
de  
Wicke-  
were.

Idm Leweī tenet .xx. ac̃ ĩre unde .ij. ac̃ p̃c ac̃ .vj. đ ʔ  
.xviij. ac̃ p̃c ac̃ .viij. đ . ʔ . p a<sup>m</sup> ĩs p̃dc̃is .xij. s . iij. đ .

Ioꝝ ap Eynon ap Yenaī tenet .j. ac̃ dī . p̃c ac̃ .viij. đ . ʔ .  
ʔ . p̃dc̃o .xij. đ .

Idm Ioꝝ tenet .xij. ac̃ .iij. rođ dī unde .ij<sup>e</sup>. ac̃ ʔ dī ʔ dī  
rođ p̃c ac̃ .viij. đ ʔ .x. ac̃ .j. rođ p̃c ac̃ .vj. đ . ʔ . ʔ p̃dictē  
.vj. s . x. đ . ob.

Idm Ioꝝ tenet .iij. ac̃ dī ʔ .xxx. p̃tič Unde .j. ac̃ ʔ  
xxx p̃tič p̃c ac̃ viij. đ ʔ ij ac̃ dī p̃c ac̃ vj đ . ʔ . ʔ . p̃ .ij. s .  
ob.

Et idm Ioꝝ tenet .iij. ac̃ dī ĩre p̃c ac̃ viij đ . ʔ . ʔ . p̃  
.iij. s .

Ithel Loyd ap Cadoĝ tenet .xviij. ac̃ .j. rođ ĩre unde xiiij  
ac̃ dī p̃c ac̃ .iij. đ ʔ ij. ac̃ .iij. rođ p̃c ac̃ .vj. đ . ʔ . p a<sup>m</sup> .  
ʔ . p̃ .v. s . x. đ ob.

Idm Ithel tenet .j. rođ ĩre quā Eynon ap David ap Groñ  
tenuit . ʔ . ʔ . p̃ .ij. đ .

Idm Ithel tenet .iij. ac̃ ĩre .iij. rođ ʔ . ʔ . p̃ .ij. s . iij. đ  
ob . p̃c ac̃ .vj. đ .

*Extracts from Extent of Denbigh, 1335.*

APP. B e.

A D  
1335.

Eynon ap Kendal ap Keñ tenet j. acř .iiij. rod dī pč acř .iiij. đ . ř . ѱ . p . vij. đ . ob.

Idm Eynon ap Kendal tenet .j. acř dī ĩre . ř . ѱ . p . .xij. đ.

Eynon ap Kendal ap Madok tenet .j. acř dī . ř . ѱ . p . .ix. đ.

[p. 206.] Gurġ ap Ithel tenet .viiij. acř .iiij. rod dī . Unde .j. acř .j. rod dī pč acř viij. đ 7 vij. acř dī pč acř vj. đ . ř . ѱ . p . .iiij. § . viij. đ.

Idm Gurġ tenet j. rod dī . ř . ѱ . p . .iiij. đ.

Ririth ap Ithel tenet vij. acř j rod Unde iij. acř dī pč acř vj. đ 7 .iiij. acř .iij. rod dī . pč acř .viiij. đ ř p a<sup>m</sup> . ѱ . p . .iiij. § . iij. đ.

Iu<sup>a</sup> map Ithel tenet .iiij. acř .j. rod Unde iij. acř pč acř iij đ 7 .j. acř .j. rod pč acř viij. đ . ř . ѱ . p . .xxij. đ.

Ithel ap Ioŷ tenet .j. acř . ř . ѱ . p . .viiij. đ.

Griff ap Ioŷ tenet .ij. acř dī ĩre ř . ѱ . p . .xx. đ pč acř .viiij. đ.

Rees ap Meiller tenet .viiij. acř ĩre pč acř vj. đ . ř . ѱ . p . .iiij. §.

Idm Rees tenet de ĩra que fuit Keñ ap Meiller .v. acř pč acř .iiij. đ . ř . ѱ . p . .xx. đ.

Idm Rees tenet .vj. acř j. rod ĩre unde dī acř 7 dī rod pč acř .iiij. đ 7 v. acř dī 7 dī rod pč acř .vj. đ . re . ѱ . p . .iiij. § . q<sup>a</sup>.

Et ĩn valet acř vj. đ . ad min<sup>o</sup> 7 ſo melius app<sup>u</sup>etr. Et idm Rees tenet .ij. acř dī . 7 dī rod . Unde .j. acř 7 dī rod pč acř .vj. đ 7 .j. acř 7 dī pč acř .viiij. đ . ř . ѱ . p . .xviiij. đ . ob q<sup>a</sup>.

Leuky que fuit uxor Kendał ap Keñ tenet .j. acř .iiij. rod pč acř .vj. đ . ѱ . p . .ix. đ.

Eadm Leuky tenet .ij. acř .j. rod dī ĩre pč acř viij<sup>d</sup>. ř . ѱ . p . .xix. đ.

Eadm Leuky tenet dī acř ĩre . ř . ѱ . p . .iiij. đ.

Ioŷ ap Lanwargh tenet .iiij. acř 7 xxx ptič ĩre pč acř .viiij. đ. ř . ѱ . p . .ij. § . ix. đ . ob.

*Extracts from Extent of Denbigh, 1335.*

Groñ Vagh<sup>n</sup> ap Groñ tenet .iiij. ac̃ .iiij. rod ̃re p̃cii ac̃ .iiij. d̃ . r̃ p a<sup>m</sup> ̃ . p̃ .xv. d̃.

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Idm Groñ tenet .j. ac̃ .j. rod dī ei<sup>o</sup>d̃ p̃c̃ . r̃ . p̃ . ̃ .v. d̃ . ob.

Idm Groñ tenet .iiij. ac̃ ̃ ̃ciam ptē .j<sup>o</sup>. acre . r̃ . p a<sup>m</sup> . in grosso ̃ . p̃ .ij. s̃ .iiij. d̃ . ut fate<sup>r</sup>.

Heilyn ap Eynon tenet .iiij. ac̃ ̃ ̃ciam ptem .j<sup>o</sup>. acre . r̃ . p a<sup>m</sup> . in grosso ̃ . p̃ .ij. s̃ .iiij. d̃.

Madokē ap Heilyn tenet .iiij. ac̃ ̃ ̃ciam ptem .j<sup>o</sup>. acre . r̃ . p a<sup>m</sup> . ̃ . p̃ .ij. s̃ .iiij. d̃.

Idm Madokē tenet .j. ac̃ p̃c̃ .vj. d̃ . ̃ dī ac̃ p̃c̃ .iiij. d̃ . r̃ . p a<sup>m</sup> . ̃ . p̃ .x. d̃.

I<sup>t</sup>m p̃dc̃us Heilyn ap Eynon tenet dī ac̃ ̃re . r̃ . p a<sup>m</sup> . ̃ . p̃ .iiij. d̃.

Kenerys uxor Madokē tenet .ij. ac̃ p̃c̃ ac̃ .vj. d̃ ̃ j. ac̃ dī . p̃c̃ ac̃ .iiij. d̃ . r̃ . ̃ . p̃ .xviij. d̃.

Io<sup>z</sup> ap Ririth ap Groñ tenet .xj. ac̃ .iiij. rod Unde .vij. ac̃ .iiij. rod p̃c̃ ac̃ .iiij. d̃ . r̃ . ̃ . p̃ .v. s̃ .iiij. d̃.

Groñ Loyd ap Ithel te<sup>z</sup> v. ac̃ .iiij. rod . Unde .iiij. ac̃ p̃c̃ ac̃ .viij. d̃ . ̃ j. ac̃ .iiij. rod . p̃c̃ ac̃ .iiij. d̃ . r̃ . ̃ . p̃ .iiij. s̃ .iiij. d̃.

Meiller ap Yoruard tenet .j. ac̃ ̃re . r̃ . ̃ . p̃ .iiij. d̃.

Eddeñ ap Griff te<sup>z</sup> unā ac̃ ̃re . r̃ . ̃ . p̃ .viij. d̃.

Eynon ap Griff tenet .ij. ac̃ dī . p̃c̃ ac̃ .vj. d̃ . r̃ . ̃ . p̃ .xv. d̃.

Yeu<sup>n</sup> Loyd ap Groñ tenet .j. ac̃ .j. rod ̃re p̃c̃ ac̃ .viij. d̃ . r̃ . p a<sup>m</sup> ̃is p̃dc̃is .x. d̃.

Groñ ap Io<sup>z</sup> Loyd . t<sup>z</sup> unā placeam p̃c̃ . ob . ̃ vij. ac̃ dī ̃re p̃c̃ ac̃ .viij. d̃ . r̃ . p a<sup>m</sup> . ̃ . p̃ .v. s̃ . ob.

Tangoistel uxor Eynon tenet de ̃ra que fuit Keñ ap Meiller .v. ac̃ ̃re p̃c̃ ac̃ .iiij. d̃ . r̃ . ̃ . p̃ .xx. d̃.

Dauid ap Bleth tenet .xiiij. ac̃ .j. rod dī . Uñ .iiij. ac̃ .j. rod dī p̃c̃ ac̃ .viij. d̃ . ̃ ix. ac̃ p̃c̃ ac̃ .vj. d̃ . r̃ . p a<sup>m</sup> . ̃ . p̃ .viij. s̃ .v. d̃.



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ř . p a<sup>m</sup> . ʔ . p .xxj. đ ob.

Madokę Bagħ tenet unā acř . ř . ʔ . p .vj. đ.

Bleith ap Eynon ap Ada tenet ʔram Yockyn Cam natui diffike que cōt; .xvij. acř ʔ xxv. ptič ʔre bosč ʔ vasč . ř . p a<sup>m</sup> . ʔ . p . in grosso .v. s . Et nlo<sup>o</sup> ř . p ea Tungę ʔ alia viua ʔuicia supius no<sup>a</sup>ta quousq; pđicř Iož Cam aut heredes sui [p. 207.] veñint ʔ satisfecint p dča ʔra rehabend ʔ č.

Sm <sup>a</sup> firn de	$\left\{ \begin{array}{l} \text{Penč .lvj. s .j. đ.} \\ \text{Sči Michis .lvj. s .j. đ.} \end{array} \right\}$	$s^e \left\{ \begin{array}{l} p a^m .Cxij. s .ij. đ \\ p j. plač ʔ \\ .CCxix. acř j \\ rod dī ʔ .xv. \\ ptič ʔre. \end{array} \right\}$
Wickewere		
ʔis		

Herbağ. Et sic supsunt de ppte dñi in Wickewere .CCxxvij. acř .ij. rod ʔ xv. ptič ʔre ʔ vasč de quib; dñs nullū capit annuale pficuū nisi qđ cōitas villař redd dño p a<sup>m</sup> . pinde herbağ ad .ij<sup>os</sup>. ʔios .xij. s .iiij. đ . Et ʔn valeret quett acř ad app<sup>a</sup>and una plus ʔ alia min<sup>o</sup> .ij. đ p a<sup>m</sup> ad min<sup>o</sup> . Et sic foret No<sup>a</sup>. app<sup>a</sup>ament p a<sup>m</sup> plus q<sup>a</sup>m nūc xliij. s .vj. đ ob.

Sm<sup>a</sup> herbağ—xiiij. s .iiij. đ.

Molend. Et est ibi unū Molendinū aq<sup>a</sup>ticū Unde q<sup>a</sup>rta ps ptinet dño quā Heilyn ap Watte tenet ad firmā . ř . p a<sup>m</sup> . ad ij<sup>os</sup>. ʔios pđčos .vj. s .viij. đ . Et idm Heilyn . ř . dño p a<sup>m</sup> . ad eosdm ʔios loco Priodař illius vill p attach stagni Molend .viij. s .iiij. đ.

Sm<sup>a</sup> firn Molend cū attach Stagni—viij. s .iiij. đ.

Iož ap Eynon tenet xxj. acř .iiij. rod ʔre in Boydroghyn Unde .v. acř ʔ dī . pč acř .vj. đ . ʔ .xv. acř ʔ dī pč acř .viij. đ . ř ʔis pđčis xiiij. s .j. đ.

Hamel de Boydroghyn. Ieuan ap Groñ ap Eynon tenet ix. acř ʔre pč acř viij. đ . ř . ʔ . p .vj. s .

Groñ ap Madokę tenet . xiiij. acř pč acř iiij. đ . ř . ʔ . p .iiij. s .viij. đ.

Iož ap Madokę ap Iož t; iiij. acř eiusdm pč . ř . ʔ . p .xvj. đ.

*Extracts from Extent of Denbigh, 1335.*

Heilyn ap Groñ ap Eynon t3 .iiij. ac̃ .iiij. rod̃ eiusdm̃ p̃cii . APP. Be.  
r̃ . ʒ . p̃ .xix. d.

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Eynon Routh ten3 .iiij. ac̃ eiusdm̃ p̃c̃ . r̃ . ʒ . p̃ .xij. d.

Wladus Vergh Edeneweyn tenet . dī ac̃ . r̃ . ʒ . p̃ .ij. d.

Dauid ap Dauid Wan tenet ij. ac̃ .iiij. rod̃ eiusdm̃ p̃c̃ . r̃ .

ʒ . p̃ .xj. d.

Dauid ap Io3 tenet j. ac̃ dī eiusd̃ p̃c̃ . r̃ . ʒ . p̃ .vj. d.

Eynon Loyd tenet .iiij. ac̃ eiusd̃ p̃c̃ . r̃ . ʒ . p̃ .xij. d.

Dauid ap Ph tenet .ij. ac̃ eiusdm̃ p̃c̃ . r̃ . ʒ . p̃ .viij. d.

Keñ ap Conagh tenet .v. ac̃ eiusdm̃ p̃c̃ . r̃ . ʒ . p̃ .xx. d.

Madokę ap Heilyn tenet .ij. ac̃ eiusdm̃ p̃c̃ . r̃ . ʒ . p̃ .viij. d.

Meiller ap Io3 tenet .j. ac̃ dī eiusdm̃ p̃c̃ . r̃ . ʒ . p̃ .vj. d.

Madokę ap Dauid Wan tenet j. ac̃ r̃ ʒ p̃ .iiij. d.

Heilyn ap Eynon tenet .ij. ac̃ eiusdm̃ p̃c̃ . r̃ . ʒ . p̃ .viij. d.

Iřm Heilyn ap Eynon Gogh tenet .j. ac̃ dī eiusd̃ p̃c̃ . r̃ .

ʒ . p̃ .vj. d.

Keñ ap Eynon tenet .ij. ac̃ eiusdm̃ p̃c̃ . r̃ . ʒ . p̃ .viij. d .

Eynon Voyl tenet .ij. ac̃ eiusdm̃ p̃c̃ . r̃ . ʒ . p̃ .viij. d.

Dauid ap Kendat ap Io3 ten3 .ij. ac̃ eiusd̃ p̃c̃ . r̃ . ʒ . p̃ .viij. d.

Dauid Loyd tenet .j. ac̃ ʒre . r̃ . ʒ . p̃ .viij. d.

Keñ Duy tenet .ij. ac̃ . r̃ p̃ a<sup>m</sup> . ʒ . p̃ .viij. d. p̃c̃ ac̃ ut sup<sup>a</sup>.

Madokę ap Ph tenet .j. ac̃ . r̃ . ʒ . p̃ .iiij. d.

Oñes Natiui eiusdm̃ vilt qui dant butiř tenent gauelt No<sup>a</sup>.  
P'dith bulgh integre que conf̃ .l. ac̃ dī ʒre p̃ř p̃ptē eiusd̃ gaũ App<sup>et</sup>  
in cōi vasto que containeret si ptita fuisset .xxvj. ac̃ dī . 7 ista ʒra  
xxxij. ptič redd̃ p̃ annũ in grosso t̃minis p̃dictis—xvj. s . j. d ob. meli<sup>o</sup> q̃  
annũ . valet p̃  
xx . s̃.

Sm<sup>a</sup> firñ de  $\left\{ \begin{array}{l} \text{Penř} \quad .xxvij. s . iiij. d. q^a \\ \text{Sči Mich} .xxvij. s . iiij. d . q^a \end{array} \right. \left\{ \begin{array}{l} \text{S}^c \text{ p } a^m .liij. \\ s . viij. d p \\ .Cxxxix. ac̃. \\ j. rod̃ ʒre 7 \\ .xxvj. ac̃ dī \\ 7 xxxij ptič \\ \text{vast} \text{ si p} \end{array} \right. \text{[p. 208.]}$   
Boydroghyn  
tīs

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APP. B c. Et cōitas eiusdm Hamelt ī dno p a<sup>m</sup> ad .ij.<sup>os</sup>. Ēios p̄dcōs p  
 herbaḡ residue p̄partis dñi ibm .lv. s. ⁊ conġ illud residuū si  
 A.D. 1335. p̄titū fuit ⁊ extractū p̄ vastū p̄porcōis gauelt Pridith bulḡh  
 Herbaḡ. supius .vij. l. ac̄ ⁊ xxviij. p̄tiċ quaz̄ queit ac̄ valeret p a<sup>m</sup> ad  
 No<sup>a</sup>. app<sup>u</sup>and .ij. d. Et s<sup>c</sup> foret app<sup>u</sup>amentū p a<sup>m</sup>. plus q<sup>a</sup>m nūc  
 .lxx. s.

Sm<sup>a</sup> herbaḡ p a<sup>m</sup>—lv. s.

Molend. Et est ibi unū Molendinū aq<sup>a</sup>ticū unde .xij<sup>a</sup>. ps p̄tiñ dno  
 ss. S<sub>3</sub>. quā David ap Ioḡ tenet ad firmā . r̄ . dno p a<sup>m</sup>. ad .ij.<sup>os</sup>. Ēios  
 app<sup>u</sup>etr p̄dcōs .xvj. d.  
 meli<sup>o</sup>. q<sub>3</sub>

Sm<sup>a</sup> Molend p a<sup>m</sup>—xvj. d.

molend. Ioḡ ap Eynon ap Yenaf tenet xij. ac̄ .iiij. rod ėre mortue  
 est bonū ⁊ in loco viuo t̄ c. ⁊ j. ac̄ j. rod dī ėre diffikē Unde ij. ac̄ ⁊ dī . ⁊ dī rod p̄c  
 ac̄ .iiij. d ⁊ .xj. ac̄ dī p̄c ac̄ .vj. d. re . ⁊ p̄ .vj.<sup>s</sup>. viij<sup>d</sup> ob.

Groñ ap Mað teḡ .ix. ac̄ ėr . p̄c ac̄ .viij<sup>d</sup>. ⁊ .iiij. rod p̄c  
 .iiij. d. ob . r̄ p a<sup>m</sup> ⁊ . p̄ .ij.<sup>s</sup>. .iiij<sup>d</sup> ob.

Eynon Loyd tenet .xiiij. ac̄ ėre . Unde .vij. ac̄ p̄c ac̄  
 .viij. d. ⁊ v. ac̄ .iiij. rod p̄c ac̄ .xij. d. r̄ p a<sup>m</sup> . ⁊ . p̄ .x. s  
 .vij. d.

Heilyn ap Eynon tenet .viij. ac̄ dī . p̄c ac̄ .vj. d. r̄ . ⁊ .  
 p̄ .iiij. s .iiij. d.

Madokē ap Heilyn tenet .j. ac̄ . r̄ . ⁊ . p̄ .vj. d.

Heilyn ap Groñ tenet .iiij. ac̄ ėre p̄c ac̄ .viij. d ⁊ j. rod  
 p̄c .j. d. ob . r̄ . ⁊ . p̄ .ij. s .ix. d. ob.

Tota villata tenet .ij. ac̄ ėre p̄c ac̄ x. d. r̄ . p a<sup>m</sup> . ėm̄is  
 p̄dcōis .xx d.

Sm<sup>a</sup> firm de  $\left\{ \begin{array}{l} \text{Penġ} \quad .xiiij. s .iiij. d ob q^a \\ \text{Kilmayl} \text{ ėis} \left\{ \begin{array}{l} \text{Sċi Michis} .xiiij. s .iiij. d ob q^a \end{array} \right\} \end{array} \right\} \begin{array}{l} \text{S}^c \text{ p a}^m .xxviij. \\ \text{s .ix. d. ob p} \\ \text{xlvj. ac̄ dī} \text{ ⁊} \\ \text{dī rod} \text{ ėre.} \end{array}$

Et sic supsunt de p̄pte dñi in Kilmayl .xlviij. ac̄ dī ⁊ .x.  
 p̄tiċ ėre ⁊ vast p̄ quaz̄ herbaḡ Cōitas vilt redd p a<sup>m</sup> . ad .ij.<sup>os</sup>.  
 Ēios p̄dcōs .iiij. s . et tamen si p̄tiċ fuissent ⁊ extractē .

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valeret quett acř . una plus ⁊ alia min<sup>o</sup> ad app<sup>u</sup>and p a<sup>m</sup> App. Be.  
 .iij. đ ad min<sup>o</sup> Et s<sup>e</sup> foret pficuñ p a<sup>m</sup> . plus q<sup>a</sup>m nūc—vij. 3  
 .x. đ . ob. A.D.  
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Sm<sup>a</sup> herbağ p a<sup>m</sup>—iiij. 3.

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Sm<sup>a</sup> Tunge toci<sup>o</sup> Cōmoti de Ysdulas p a<sup>m</sup> ſio Om Sčoğ— [p. 243.]  
 lx<sup>3</sup>. iiij<sup>d</sup>.

Sm<sup>a</sup> denař p butiř eodm ſmio—lxij. 3 .iij. đ . ob q<sup>a</sup>.

vj. 3 .iij. đ . ob q<sup>a</sup>

x. 3 .j. đ

Sm<sup>a</sup> denař p discę farine ⁊ Thraũ auen eod ſio—xvj. 3  
 .iij<sup>d</sup>. ob . q<sup>a</sup> p Cxlx. discę dī fariñ ⁊ xxx Thraũ ⁊ iiij<sup>a</sup> pte  
 .j<sup>o</sup>. thraũ.

Sm<sup>a</sup> pastus P<sup>i</sup>nč diuſimode accidente p c<sup>r</sup>sū t<sup>i</sup>ennalē ſis

Sm <sup>a</sup> Past <sup>o</sup> P <sup>i</sup> nč et Consue- tudines.	{	Annoř Re Eę . ſcii p <sup>o</sup> cōqm viii <sup>o</sup>	{	Nař Do <sup>i</sup> .lij 3 ix đ ob q <sup>a</sup> s <sup>e</sup> illo a <sup>o</sup> Međ xl <sup>e</sup> .xxvj <sup>3</sup> . .vj <sup>d</sup> . ob q <sup>a</sup> vj. lī Nař ſci Ioh .xxxij <sup>3</sup> . j <sup>d</sup> ob q <sup>a</sup> .xvij <sup>3</sup> . Exalř . s . Crucę .xxvj <sup>3</sup> . .v <sup>d</sup> . x <sup>d</sup> ob q <sup>a</sup> ob . q <sup>a</sup> dī.
		Annoreg- ni Regę pđci no- no		Nař Dni .liij. 3 . q <sup>a</sup> s <sup>e</sup> toto illo Međ xl <sup>e</sup> .xxvj. 3 .vij đ a <sup>o</sup> .vj lī Nař . 3 . Ioh Bapt .xxxij <sup>3</sup> . .xix. 3 .v iij <sup>d</sup> q <sup>a</sup> . dī. đ . ob . Exalř . 3 . Cruč .xxvj <sup>3</sup> . vij <sup>d</sup> . q <sup>a</sup> . dī q <sup>a</sup> .

Et reddo ad p<sup>m</sup> .  
 a<sup>m</sup> . ⁊ sic ſemp  
 dec<sup>r</sup>endo p illā  
 differenč triennale.

Sm<sup>a</sup> Past<sup>o</sup> P<sup>i</sup>nč diuſimode acciđ p c<sup>r</sup>sū t<sup>i</sup>ennale a<sup>o</sup> tūc  
 p<sup>x</sup> ſeqñt—

Nař Do <sup>i</sup>	.lij <sup>3</sup> . iiij <sup>d</sup> . q <sup>a</sup>	{	s <sup>e</sup> toto illo a <sup>o</sup> .vj. lī .xvij. 3 . ob . ⁊ dī q <sup>a</sup> .
Međ xl <sup>e</sup>	.xxvj. 3 .iij đ		
Nař . 3 . Ioh .xxxij. 3 .x đ . q <sup>a</sup> dī			
Exalř . 3 . C <sup>u</sup> cis .xxvj. 3 .iij. đ.			





*Extracts from Extent of Denbigh, 1335.*

APP. B e. Offiĉ Ragloti aduocariaŝ cū reddu hoīm q<sup>i</sup> sūt ī aduocaĩ }  
 dñi valz cōibz annis }<sub>xxŝ</sub>

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Offiċ amobr' cū amobrugiis istius Cōmoti valet cōib; annis x li  
Sm<sup>a</sup> valōr Officioꝝ ad fir̃m ūs—

Pent            .xiiij lĩ .xij đ }<sup>sc.</sup> p a<sup>m</sup> .xxvj lĩ .ij. s.  
 Sãi Mich    .xiiij lĩ .xij đ }

Pquis Iñ pquis Cuñ cū fiñ releū intestatoꝝ ⁊ oĩbz aliis escaeñ  
Cuñ. estimant<sup>r</sup> valere cōĩbz annis—xx lĩ. Sm<sup>a</sup> patet.

Iſtius Cuſtodiendi Forestę cū oibꝫ eſcaſ Forestę iſtius Cōmoti  
Forestę estimantꝝ valere cōibꝫ annis—xx. ſ. Sm<sup>a</sup> patet.

Sm<sup>a</sup> valor̃ Mañlii de Dynorbyn quod est ī dnico p a<sup>m</sup>. —  
xxiiij. l<sup>i</sup>. x. § .vij<sup>d</sup>. q<sup>a</sup>.

Sm<sup>a</sup> s<sup>a</sup>maş oim reddituū cōsuetud̃ ⁊ fir̃m̃ isti<sup>o</sup> Cōmoti uno  
a<sup>o</sup> pl<sup>o</sup> ⁊ alio min<sup>o</sup> in terminis.

Oim Sčoz	. . . . .	.vj li .xix s .xj. đ . ob.	} Sc p a <sup>m</sup> .Cluj. li .vj. s .vj. đ . ob . q <sup>a</sup> di.
Nař Dni .	. . . . .	lxxviiij. s . . .ix <sup>d</sup> ob q <sup>a</sup>	
Meř xl <sup>e</sup> .	. . . . .	. xxviiij. s .v đ . q <sup>a</sup>	
Pařch .	. . . . .	. . . . . xij. s	
Penř .	. . . . .	lxvj. li .vj. s .j. đ q <sup>a</sup>	
Nař . s . Ioh .	. . . . .	. xxxv. s .j. đ . di q <sup>a</sup>	
Assupc te Mař	. . . . .	. . . . . xxj. s .	
Exalt sče C <sup>u</sup> cis	. . . . .	. . . . . C. s . ob q <sup>a</sup>	
Sci Michis	. . . . .	lxvj. li .vj. s .j. đ q <sup>a</sup>	

Sm<sup>a</sup> valoř exituū q<sup>i</sup> accidūt sb incto ī P̃mis—

Arure ⁊ herciature . iij. s.

Buscã ad sep̃ : . . . ij. ş.

¶ Quiſ t̃ exiit Forest̃ . xx. ſ.

¶quis Cuñ cū rel ⁊ escaet̃ xx. lĩ.

Et sic est  $Sm^a$  valoris tocius Cōmoti de Ysdulas p annū

in oibz exiř ſcdm iſtā extenř—C <sup>xx</sup>iiij . xix . lĩ .iij. ſ .ij. đ 7 đĩ q<sup>a</sup>.

Et potit appari p annū plus q<sup>m</sup> nūc put patet p ptiēlas  
in diūse villaē de—xvij. li .xvij. § .xj. d.



*Extracts from Extent of Denbigh, 1335.*

APPENDIX Bf.

*Extent of the Villata of Dynorbyn Vaur.*

Manñiū de Dynorbyn Vaur.

Situs Manerii de Dynorbyn in quo est una g<sup>a</sup>ngia cōpetens ⁊ alīa penit<sup>o</sup> vastata p<sup>l</sup> gros<sup>s</sup> maeren<sup>l</sup> . unū g<sup>a</sup>na<sup>r</sup> ⁊ unā boueria ⁊ una dom<sup>o</sup> p feno ⁊ forag<sup>l</sup> debit cōt<sup>l</sup> uniūsa<sup>r</sup> ij ac<sup>r</sup> ⁊ unā ptič unde aysiañf domo<sup>z</sup> ⁊ Cu<sup>r</sup> valet p a<sup>m</sup> .v. s . Et est ibi unū colūba<sup>r</sup> ruinosū quod si repet<sup>r</sup> valebit p a<sup>m</sup> vj. s .vij. d.

APP. B f.

[p. 214.]

Capitale

Mesua<sup>g</sup>.

Sm<sup>a</sup> valoris capi<sup>t</sup> Mesuagii cū colūba<sup>r</sup>—xj. s .vij. d.

Et sunt ibi de t<sup>r</sup>a arabili que potest quot<sup>l</sup> a<sup>o</sup> seīari .j. ac<sup>r</sup> .ij. rod dī ⁊ xix. ptič que valent in grosso p a<sup>m</sup> ij. s .liij. d. Sunt t<sup>r</sup> ibi de t<sup>r</sup>a arabli cōūsa in tres seisonas .CCj. ac<sup>r</sup> ⁊ xxxvj. ptič que valent p a<sup>m</sup> scđm diūsa p<sup>c</sup>ia .xij. lī .vij. s .ix. d . Unde in una seisona vidit in .ij. culturis in le Spitelfeld .lxvij. ac<sup>r</sup> .xv. ptič p<sup>c</sup> ac<sup>r</sup> .xv. d . In scđa seisona vidj in duabj peč ex pte occid del Spitelfeld .vij. ac<sup>r</sup> .x. ptič dī . ⁊ in .ij. forlonge ex pte aust<sup>l</sup>i del Spitelfeld usq ad viam regiā subt<sup>o</sup> Pendinas .lvij. ac<sup>r</sup> .j. rod .xix. ptič dī . p<sup>c</sup> cuiust ac<sup>r</sup> .xv. d . Et in t<sup>r</sup>cia seison<sup>a</sup> in le Vaughlelit subfiori ex pte boriali vie p<sup>d</sup>čo .liij. ac<sup>r</sup> dī ⁊ xvij. ptič p<sup>c</sup> ac<sup>r</sup> .xv. d . Et itm ex pte australi eiusdm vie .xv. ac<sup>r</sup> ⁊ .xiiij. ptič p<sup>c</sup> ac<sup>r</sup> .xij. d . Itm sunt ibi de veči frisč in cult<sup>r</sup>a voca<sup>r</sup> le Maorderū .xl. ac<sup>r</sup> dī ⁊ xxx. ptič que non valent conūti cū aliis seisonis t<sup>r</sup>e arabit pp<sup>t</sup> eo<sup>z</sup> debilitatem q<sup>a</sup>pp<sup>t</sup> ordinant<sup>r</sup> de cefo ad past<sup>r</sup>am bidenciū ⁊ valent p a<sup>m</sup> .xx. s .liij. d . p<sup>c</sup> ac<sup>r</sup> vj. d.

T<sup>r</sup>a  
arabit.

Sm<sup>a</sup> toci<sup>o</sup> t<sup>r</sup>e arabit—CCxliij ac<sup>r</sup> .ij. rod dī ⁊ .v. ptič . vat p a<sup>m</sup>—xij. lī .xj<sup>s</sup>. v<sup>d</sup>.

<sup>1</sup> So in the MS.

*Extracts from Extent of Denbigh, 1335.*

APP. B.f. Sunt ē ibi in dñic .xxij. ac̃ .iiij. rod̃ ⁊ .iiij. ptič p<sup>a</sup>ti . Vidit  
 in magno p<sup>a</sup>to siñl iacent̃ .xviij. ac̃ .iiij. rod̃ dī ⁊ .viij. ptič .  
 A.D. Et nūc p̃dēm p<sup>a</sup>tū ⁊ le Spitelfeld cū una pua plač int<sup>a</sup> f̃ra  
 1335. arabile subfior cult<sup>e</sup> de Spitelfeld .iiij. ac̃ .iiij. rod̃ ⁊ .xv.  
 ptič ⁊ valent in uniūso p a<sup>m</sup> .lx. § .viij. d . p̃č ac̃ ij. §  
 .viij. d.

Sm<sup>a</sup> ac̃ p<sup>a</sup>t̃ .xxij. ac̃ ⁊ xxxiiij. ptič q<sup>e</sup> . val̃ p a<sup>m</sup> .lx. § .viij. d .

Past<sup>a</sup>a Et sunt ibi de pastura sepali in dñicis .lxxij. ac̃ ⁊  
 sepal. .xxxiiij ptič que valent p a<sup>m</sup> . sc̃dm diūš p̃č .iiij. lī .vj. § . q<sup>a</sup> .  
 Unde in Marisco quod vocat<sup>r</sup> le Frith .lxvj. ac̃ .j. rod̃ dī ⁊  
 .x. ptič p̃č ac̃ .xv. d . In quadam plač in f̃ram arabit vidit  
 in campo desup le Spitelfeld j. rod̃ dī ⁊ xvj. ptič p̃č in toto  
 iiij. d . l̃fm in j. pcelt subtus Pendinas j. ac̃ .j. rod̃ ⁊ .xv.  
 ptič p̃č ac̃ .xij. d ⁊ a bosco de Pendinas usq ad port̃ Mañii  
 ex ut<sup>a</sup>q pte le Longeclogh cū virid ex<sup>a</sup> portā .iiij ac̃ .iiij. rod̃  
 [p. 215.] dī ⁊ xiiij. ptič . p̃č ac̃ iiij. d.

Sm<sup>a</sup> acraḡ pasture—lxxij. ac̃ ⁊ xxxiiij ptič q<sup>e</sup> . val̃ p a<sup>m</sup>  
 .iiij. lī .vj<sup>3</sup>. q<sup>a</sup>.

Boscus. Est ibi unus boscus qui vocat<sup>r</sup> Pendinas vestitus debili  
 subbosco qui cōtin3 .xxxiiij. ac̃ .iiij. rod̃ qui poŃit amputari  
 quott duodecio anno ⁊ tunc valebit ac̃ .iiij. § . Et sic si  
 subboscos pporcionet<sup>r</sup> in .xij. ptes equales valebit p annū  
 .xj. § .iiij. d . Pastura dci bosci si ita pporcionet<sup>r</sup> valebit n<sup>o</sup>o<sup>3</sup>  
 —ij. § .ix. d.

Sm<sup>a</sup> acraḡ bosci .xxxiiij. ac̃ .iiij. rod̃ que val̃ p a<sup>m</sup> si  
 pporcionet<sup>r</sup>—xiiij. §.

T<sup>ra</sup> Adam Anneiesone tenet ad voluntatem de p̃dictē dñic j.  
 arentaī plač f̃re cōf j. ac̃ j. rod̃ ⁊ .xj. ptič subt<sup>3</sup> boscū de Pendinas  
 ad reddo p ea p a<sup>m</sup> .vj. § . ad f̃ios Penf ⁊ sc̃i Michis p eq<sup>les</sup>  
 voluntaī porcōnes.

Ĩfm Adam ap Thornlee tenet ĩbm j. plač f̃re ad voluntatē  
 dñi que continet .iiij. ac̃ . ⁊ xxv. ptič . reddo p annū ad f̃ios  
 p̃dčos .v. § . equis porcōib3.

Adam fit Ričī tenet ĩbm j. plač cōf ij. ac̃ .iiij. rod̃ ⁊ .xiiij.  
 ptič reddo p a<sup>m</sup> f̃is p̃dčis .vj. § .vj. d .

*Extracts from Extent of Denbigh, 1335.*

Iohes de Rothelan tenet iſm .iiij. ac̃ .j. rod dī t̃ .xxvij. p̃tič t̃re assar̃ de bosč de Pendinas . r̃ . p̃ a<sup>m</sup> .viiij. s̃ . eisđ t̃is . Et Ričus del Nant tenet iux<sup>a</sup> le Maorderue quamdam plač t̃re p̃ xvj. ac̃ t̃ .iiij. p̃tič t̃re . r̃ . p̃ a<sup>m</sup> t̃is p̃dčis .viiij. s̃.

APP. B f.

A.D.  
1335.

Sm<sup>a</sup> acraſ t̃re arentať .xxvij. ac̃ .j. rod dī q<sup>e</sup> redd̃ p̃ a<sup>m</sup> ad ij<sup>os</sup>. t̃ios—xxxij. s̃ .vj. đ.

Iſm pquis Cuť estimant<sup>r</sup> valere cōib; annis—xij. s̃ .iiij. đ.

Sm<sup>a</sup> patet.

Sm<sup>a</sup> valoris tocius Maneť de Dynorbyn ī oib; exit̃ p̃ a<sup>m</sup>—xxiiij. lī .x. s̃ .vij. đ q<sup>a</sup>.

Et est ibi quedam Hamelt que p̃tiū ad Maneť p̃dčm t̃ consistebat temporib; Princip̃ integ̃ in manib; Nat̃ioſ qui consueuerūt fače diūſ consueť t̃ opa ad Maneť de Dynorbyn que nūc eis arenť a tempore Comiť Lincolñ . Ita qđ oīes Natiui eiusdm Hamelt reddūt adinuicē p̃ annū p̃ oīmmodis redditib; . consuetud̃ t̃ opib; ad t̃ios Penť t̃ s̃ci Michis p̃ equales porčones .xxv. s̃ .x. đ . Et iīdm Custumarii teñ inť se hereditať totam illam Hamelt p̃t̃ .xl. ac̃ dī . t̃ xxx p̃tič que conūtunt<sup>r</sup> in dōič Maneť sup̃dči . t̃ p̃t̃ .xxxvij. ac̃ dī que arenť inferius ut statim pat̃ in postum.

Hamelt  
de Mayr-  
dreue.

Sm<sup>a</sup> Reddiť t̃ cons̃ Hamelt de Mayrdreue arenť in t̃m̃is

Penť .xvij<sup>s</sup>. xj. đ. } s<sup>c</sup> p̃ a<sup>m</sup> .xxxv<sup>s</sup>.  
S̃ci Michis .xvij<sup>s</sup>. xj<sup>d</sup> } x<sup>d</sup>.

Cōitas ville tenet .xiiij. ac̃ de escaet̃ p̃č ac̃ .viiij. đ . r̃ . p̃ a<sup>m</sup> ad ij<sup>os</sup> t̃ios p̃dčos .ix. s̃ .iiij. đ.

Eadem Cōitas tenet .viiij. ac̃ t̃re eiusdm p̃č . r̃ . t̃ . p̃ .v. s̃ .iiij. đ.

Wilym Cam tenet .iiij. ac̃ dī eiusdm p̃č . r̃ . t̃ . p̃ .xx. đ.

Griff ap Iacke tenet .iiij. ac̃ eiusđ p̃č . r̃ . t̃ . p̃ .ij. s̃ .viiij. đ.

Hamelt  
de Mayr-  
dreue.

Iohes de Rothelan tenet .iiij. ac̃ eiusđ p̃č . r̃ . t̃ . p̃ .ij. s̃ .viiij. đ.

Iohes de Pontefracto t̃ Robtus de Castelford̃ teñ q<sup>a</sup>ndam plač vocať Thle Tee Madoke que conť .vj. ac̃ r̃ . t̃ . p̃ . in grosso .iiij. s̃.

*Extracts from Extent of Denbigh, 1335.*

APP. B f.

A.D.  
1335.

Sm<sup>a</sup> fir<sup>m</sup> de Maydreue Vis { Pen<sup>t</sup> .xij. s .x. d .  
S<sup>c</sup>i Mich .xij. s .x. d .

S<sup>c</sup> p a<sup>m</sup> xxv. s .viiij. d p xxxviiij ac<sup>r</sup> d<sup>i</sup> l<sup>re</sup>.

[p. 216.] Et sic supsunt de p<sup>p</sup>te d<sup>n</sup>i i<sup>b</sup>m .xviiij. ac<sup>r</sup> l<sup>re</sup> t<sup>o</sup> vasti p  
Herba<sup>g</sup>. quaz<sup>z</sup> h<sup>er</sup>ba<sup>g</sup> comunitas ville reddit p a<sup>m</sup> . ad ij<sup>es</sup>. l<sup>re</sup>os p<sup>p</sup>d<sup>o</sup>s  
No<sup>a</sup>. .v. s . Et t<sup>u</sup>n valeret quelibet ac<sup>r</sup> ad app<sup>u</sup>and p a<sup>m</sup> . ad min<sup>o</sup>

iiij. d . Et sic foret app<sup>u</sup>ament<sup>u</sup> plus q<sup>u</sup>am nunc .xij. d .

Sm<sup>a</sup> herba<sup>g</sup> p a<sup>m</sup>—v. s.

Et sic restat clarus valor toc<sup>i</sup>us Ma<sup>n</sup>lii c<sup>u</sup> villata de  
Dynorbyn Vaur p a<sup>m</sup> . i uni<sup>o</sup>so—xxvij. li .xvij. s .j. d q<sup>a</sup>.

*Extracts from Extent of Denbigh, 1335.*

APPENDIX Bg.

*Extent of the Villata of Tebrith.*

Ros Ughdulas.

Extenta Cōmoti de Ughdulas facta anno regni Regis Edwardi tercii post cōquestū .viiij<sup>o</sup>. APP. Bg.

Dominus nichil het in dnico in Cōmoto de Ughdulas nisi pporcōes que sibi acciderūt in diūsis villaī de quibz porcōibz īndebit<sup>r</sup> iferi<sup>o</sup> in qualibet villaī p se . que quidem porcōes acciderunt dno tāq<sup>m</sup> escaeī ptim račone mortuoꝝ cont<sup>a</sup> pacem ptim p defcū seruič 7 c. A.D.  
1335.  
[p. 246.]

Villata de Tebrith.

Tota villata de Tebrith cū Hamelt suis de Maencokę 7 Keukenkestilth tenet<sup>r</sup> in quinq<sup>z</sup> lectis quoꝝ quodlibet lectū solebat reddere de Tunge dum fuit iuteg<sup>r</sup> in mañ viuoꝝ tenenč .iiij. s . 7mō Oīm Sčōꝝ . Vidit Wele Genthlyn ap Pithle . Wele Kemmyngę ap Pithle . Wele Cadugan ap Pithle . Wele Edeñ ap Pithle 7 Wele Risshard ap Pithle Et sunt oīes tenentes in vilf 7 Hamelt p̄dcis libi Pīodař 7 null<sup>o</sup> Natius 7 vocant<sup>r</sup> Wyrion Pithle.

Ioꝝ Gogh ap Madok Eynon ap Yenafę  
ap Ph . David ap Ieu<sup>n</sup> Gogh Madokę ap  
Meurykę ap Heilyn tenent .iiij<sup>or</sup>. ptes istius  
Wele reddo de Tunge adinuicē 7mō Oīm  
Sčōꝝ .iiij. s . ij. d . ob . Et p pasť Pīnč p annū  
ad Natať Dni .xv. d . Et isti cū cū<sup>1</sup> oīibz  
aliis Priodař isti<sup>o</sup> ville reddunt adinuicē p  
pasť Pīnč Med xl<sup>e</sup> . ij. s . ad festū Nať Sčī

Wele  
Gen-  
thlyn.

<sup>1</sup> So in the MS.

*Extracts from Extent of Denbigh, 1335.*

APP. B g

A.D.  
1335.

Wele  
Ken-  
nyng.

Iohis Baſpte .ij. 3 7 ad feſtū Exalt̃ S̄ce Crucis .ij. 3 . Et facient om̄ia alia ſuiç in cōi cū om̄ibz libis iſtius Cōmoti, que patebunt inferius in fine iſtius Cōmoti . Et v<sup>ta</sup>. ps iſtius Cōmoti eſt eſcaeſ dñi Unde 7ndet<sup>r</sup> inferius.

Griff ap Dd ap Aur Madokę ap Aur Vaghan . Yeu<sup>an</sup> Vaghan ap Ieu<sup>an</sup> . Yeu<sup>an</sup> ap Dd Aur . Ioſ Eynon 7 David fr̄es eius Tud<sup>r</sup> ap Ioſ ap Aur . Heilyn Graff 7 David fr̄es eius Tud<sup>r</sup> ap Madokę Vaghan . Mađ fr̄ eius . Yeu<sup>an</sup> Guyn ap Mađ . Yeu<sup>an</sup> ap Dd ap Keñ . Yeu<sup>an</sup> ap Dd ap Madokę . Bleth ap Ioſ Vaghan . David fr̄ eius David ap Grono Vaghan ap g̃g . Tud<sup>r</sup> fr̄ eius Bleth ap Dd ap Griffry Eynon Gogh ap Eynon 7 Ithel ap Grono Gogh tenent tres ptes iſti<sup>o</sup> Wele excepta inde xxxvj<sup>ta</sup> pte reddo de Tunge adinuicē 7m̄io Oim S̄coz .ij. 3 .ij. đ . Et p paſt P<sup>1</sup>n̄c ad Natał Dñi .xiiij. đ q<sup>a</sup> . 7 ceſa ſuicia cū aliis in cōi ut ſup<sup>a</sup> . Et .iiij<sup>ta</sup>. ps 7 xxxvj<sup>ta</sup>. ps ceſū triū pciū iſti<sup>o</sup> Wele ſūt eſcaeſ dñi Uñ 7ndet<sup>r</sup> cū ceſis eſcaetis inferius.

Et om̄es iſti libi Priodaſ 7 . adiuicē p Paſt Staloñ 7 garç lucſ cū canibz 7 Pennak 7 Waiſs bagheyn p a<sup>m</sup>. ad fm Exalt̃ S̄ce Crucis .ij. 3 .x. đ . Et colligit<sup>r</sup> inſ eos p eoſ catalla.

caue

Wele  
Caduğ.

Ioſ ap Willym ap Mereduth . Caduğ ap Willym ap Caduğ . Lt . Gogh ap Dd . Mereduth fr̄ ei<sup>o</sup> . Mereduth ap Lt Meiller . Ioſ ap Tud<sup>r</sup> ap Eynon 7 Keñ ap Dd Voyl 7 Hoel ap Dd ap Doyokę tenent medietatē 7 duodecimā ptē iſti<sup>o</sup> Wele . 7 . de Tunge adinuicem 7m̄io oim S̄coz .ij. 3 .iiij. đ Et p paſtu P<sup>1</sup>ncip̄ ad Natale Dñi—xj. đ . Et ceſa ſuicia cū aliis in cōi ut ſup<sup>a</sup> . Et residuū iſtius Wele eſt eſcaeſ dñi . Unde reſpondet<sup>r</sup> cū ceſis eſcaetis inferius.

Wele  
Eden.

Meređ ap Mađ ap Eynō . Dd Loyd ap Lauwargh . Tud<sup>r</sup> ap Griffuth ap Groñ Eynon Gogh ap Dd . Groñ ap Ioſ Gogh . Bleth ap Ioſ ap Groñ 7 Griff ap Ioſ ap Groñ tenent totū iſtud

*Extracts from Extent of Denbigh, 1335.*

Wele reddo de Tunge adinuicem ʒmīo Oīm Sčoʒ .iiij. ʒ . Et p pastu Pīnč ad Nataʒ Doʒ .xviij. d̄ . Et ceʒa ʒuič in cōi cū aliis ut sup<sup>a</sup> Et dñs nullam habet escaetā in isto Wele.

APP. Bg.

A.D.  
1335.

Lauwargh ap Meiller ap Caduʒ . Daud ap Griffri ap Yenafē Eynon fr eius Daud ap Edeñ ap Daniel ʒ Edeñ fr eius tenent totū istud Wele . ʒ . de Tunge adinuicē ʒmīo oīm Sčoʒ .iiij. ʒ . Et p past Prinč ad Naʒ Dni .xviij. d̄ ʒ ceʒa ʒuič in cōi cū aliis supius . Et dñs nullam ʒet escaeʒ in isto Wele.

Wele  
Riss-  
hard.

Sm<sup>a</sup> Tunge de Tebryth p a<sup>m</sup>. ʒmīo Oīm Sčoʒ—xvjʒ. viij. d̄. ob.

Sm<sup>a</sup> past<sup>o</sup> Pīnč ʒis { Naʒ Dni vʒʒ .iiij. d̄ . ob q<sup>a</sup>  
Međ .xl<sup>e</sup> . . . ij. ʒ. Sic p a<sup>m</sup>. xijʒ.  
Nat . s . Ioħ Bapť . ij. ʒ . iiij d̄ ob q<sup>a</sup>  
Exalt Sče Crucis . ij. ʒ }

Et contiet ppars escaeʒ dñi in vill ʒ Hamelt pđcis  
c  
.iiij.xxv. acʒ dī ʒre bosč ʒ vasť que app<sup>u</sup>ant<sup>r</sup> ut statim patebit  
in postum.

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*Extracts from Extent of Denbigh, 1335.*

APPENDIX B h.

*Extract from the Cymwd of Ughalet.*

APP. B h.

A.D.  
1335.

[p. 153.]

Et quicumq; eoz obierit filius eius t̃ hes dabit dno p releū anteq<sup>a</sup> eius hereditatē optinēe possit v. s . Et si filius non hūit tunc frat̃ eius aut nepos aut consanguineus qui eius heres ppinquior fuit videt̃ in t̃cio gradu vel infra dabit p releū suo x. s . Et qui in remoōori gradu fuit q<sup>m</sup> in t̃tio non pot̃it hereditē exigē n<sup>c</sup> optinere q; ex<sup>a</sup> t̃ciū gradū nō est int̃ eos descensus hēditarius s; in hoc cāu erit t̃ra pu<sup>r</sup> escae<sup>t</sup> dñi Tamen si dñs velit hi<sup>o</sup> t̃ram alicui tenenti dimittere cicuis dimittenda est ppinquiori de sanguine illius a quo t̃ra illa sic accidit dno p defectu sanguinis ppinquioris q<sup>m</sup> alicui ext<sup>a</sup>nio p vero valore t̃ c̃.

Item si quis eoz seu quozcumq; alioz Natioz istius Cōmoti filiam suam maritaūit aut quecumq; filia<sup>z</sup> Natiū sei<sup>p</sup>am maritaūit ṽl eciam sup fornicacōe conuicta fuit dabit dno p amo<sup>r</sup> v. s . Et si i<sup>p</sup>a forte non hūit vnde solue ppinquiores p̃entes eius seu amici soluant p ea . Et eciam si ṽl alicui<sup>o</sup> Natiui sup adulc̃io conuict<sup>o</sup> fuit maritus eius soluet p ea simitr p amo<sup>r</sup> v. s . Et h̃ quocienscumq; alique eaz s<sup>r</sup> hui<sup>o</sup>mo<sup>i</sup> marita<sup>z</sup> Fornicacōib; aut adulc̃iis cum di<sup>u</sup>s psonis comisse<sup>t</sup> seu i<sup>l</sup>ate<sup>t</sup> conuinci potunt.<sup>1</sup>

<sup>1</sup> There is a similar statement at the end of the Extent of the Cymwd of Ros Ughdulas.

## APPENDIX C.

### EXTRACTS FROM EXTENT OF THE LANDS OF THE BISHOP OF ST. DAVID'S, A.D. 1326.

*Additional MSS. 34135, British Museum.*

<p>Extent̃ oīm terrarū et reddituū dñi Eþi Meneū fact̃ p          Magr̃m Daud̃ Fraunceys Cancellar̃ Meneuens̃ tempore          venerabit̃ patris dñi Daud̃ Martyñ . Dei gr̃a Eþi loci Anno          Dñi . Mil̃mo .CCC<sup>mo</sup>. vicesimo sexto.</p>	<p>APP. C.  <hr style="width: 50%; margin: 0 auto;"/>         A.D.          1326.          [Fol. 1.]</p>
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Villa de Landewybreny. [Fol. 35.]

Oweyñ ap Lt . Ythel Loyd . Gr̃ ap Ieu<sup>an</sup> . Ieu<sup>an</sup> Seys .  
 Daud̃ ap Gruff Dun . Ieu<sup>an</sup> ap Gwelowe . Ieu<sup>an</sup> ap Gr̃ ap  
 Lt . ⁊ Hō ap Ieu<sup>an</sup> iurati iþm dicunt p sac̃m eoꝝ qđ dñs het  
 iþm unā domuin in villa Et vať p annū ad locand̃ ij. 3.

\* \* \*

Patria de Landewybreny. [Fol. 36.]

\* \* \*

<p>Iþm dicūt qđ sunt ibid̃ .vij. lecti qui vocant̃ Gwely de          p<sup>o</sup>mo Gwely Lt ap Vryeñ . Iorūth Gogh . Iorūth ap Gr̃ . ⁊          descendentes ab eisđ redd̃ dño p annū .iij. 3 .iij. đ ad fm s̃ci          Mich . De s̃cdo Gwely sunt Kediur ap Cradoc . Gwas-          myhangel ap Cradoc ⁊ descendentes ab eisđ redd̃ dño p annū          iij. 3 .iij. đ . eod̃ t̃m̃io . De tercio . Gwely sūt Cadog<sup>an</sup>          Capllus Eueť fit Capll̃i . Iorūth ap Cradoc ⁊ descendentes ab          eisđ redd̃ dño iij. 3 .iij. đ eod̃ t̃io . De quarto . Gwely sūt          Gronou ap Duthgu . Daud̃ ap Gwyon . Trah<sup>an</sup> ap Ithel ⁊          descendentes ab eisđ redd̃ dño p annū iij. 3 .iij. đ . De</p>	<p>Libi          teñt.</p>
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*Extent of St. David's, 1326.*

APP. C. quinto . Gwely sunt Daidid ap Traharñ Ph ap Cadogañ .  
Eynoñ Vagh<sup>n</sup> ⁊ descendentes ab eisð redd ðno p annū  
A.D. 1326. iij. s .iiij. ð . eod l̄ . De sexto . Gwely sunt Ph ap Cadrand .  
Gurgeñ frat̄ eius Daidid frater eiusdm ⁊ descendentes  
ab eisð redd ðno p a<sup>m</sup> .iij. s .iiij. ð . eod l̄ . De septimo .  
Gwely sunt Meileř Capit̄us Daidid ap Auel Gwas Dewy  
Vagh<sup>n</sup> . ⁊ descendentes ab eisð redd ðno p a<sup>m</sup> .iij. s .iiij. ð . eod  
l̄io . De octauo . Gwely sunt Daidid Coyḡ Daidid ap Zosseth .  
Cadogañ ap Dd . ⁊ descendentes ab eisð redd ðno p annū  
iij. s .iiij. ð . eod l̄io . Et omēs p̄dci tenent p antiquam  
tenurā vidz p Ach ⁊ Edrid̄.

Sm<sup>a</sup>—xxvj. s .viij. ð.

Seruiċ. Et omēs p̄dci dabūt p hietf̄ .vij. s .vj. ð . Et dabūt p  
leyrwiċ .ij. s . Et quolz iij<sup>o</sup> anno p cōmorth in kñ Maii .viij.  
vacċ . Et sic diuidendo quolz .iij<sup>o</sup> . anno est valor ðno .xviij. s  
.ix. ð . Et dabūt pannağ viz ubi vij porci vl p̄res f̄iint .j.  
Et si pauċores n̄ . Ita qđ dñs porcoz eligat .ij. de uniũso ⁊  
dñs funui l̄ciũ Et cariare ðent grossũ m̄em̄ qđ t<sup>h</sup>i non  
potest p .j. equũ de foresta de Atp usq̄ Mañiũ de Landogy  
p quinq̄ domibz ibid̄ faciend̄ viz aula Cam̄a dñi Coquina  
stablo ⁊ granğ sumptibz suis Et cariare ðent gross̄ m̄em̄ p  
molend̄ quociens opus f̄uit . Et emendare fossam eiusð Et  
molares eiusð cariare sumptibz eoꝝ . Et faċ secċ ad molend̄  
Et dicūt qđ heredes cui<sup>9</sup>l̄it compelli ðent ad recipiend̄  
heditaċ post mortem penċ faciend̄ inde ſuiċ debiċ ⁊ consueċ .  
Et duċe ðent prison̄es apud villa <sup>1</sup> de Landewy Et de villa usq̄  
Lawhað quociens opus f̄uit sũptibz suis Et faċ secċ Cuř de  
Amcia- .iij. sepċ in .iij. sepċ . Et est cōe amciament̄ eoꝝ .vij. s .vj. ð .  
m̄et vij. s .vj. ð Et in Nund̄ ibid̄ faċ clausurā modo ⁊ locis consueċ cũ quinq̄  
villis sequeñ sũptibz suis . Et omēs tenentes liboꝝ de Car-  
diganshire solue ðent tholloñ de rebz ⁊ aialibz vend̄ ⁊ empċ .  
Et valent dicċ ſuiċ ⁊ cons̄ p estimacōem

Sm<sup>a</sup>—

\*

\*

\*

<sup>1</sup> So in the MS.

# Extent of St. David's, 1326.

## Carthely.

Iť dicunt qđ pľĩť 7 pquis ıbm valent p annũ .iij. s.

APP. C.

Iť dicũť qđ est ıbm .j. lectus qui vocat̃r . Gwely . de quo sũť Ieu<sup>n</sup> Vagh<sup>n</sup> ap Ieu<sup>n</sup> Wyth Lewel ap Gurgeñ . Gruff Hageř 7 descendentĩ ab eisđ redd đno p annũ .vj. s .viii. đ . ad fm sđĩ Mich.

A.D.  
1326.  
[Fol. 37.]  
p̃ficua.  
Libi.

Sm<sup>a</sup>—

Et omēs pđci dabũť unā vaccā quol; .iij. anno in ktũ Seruič. Maii p Cōmorth . Et val; porčo cuiuslĩť anni .ij. s .ij. đ . Et facient oĩa řuič 7 cons ut đci tenentes de p̃ria de Landewybreny.

\*

\*

\*

## Llannon.

Eynon ap Wylm . Cadogañ ap Ieu<sup>n</sup> 7 Ieu<sup>n</sup> ap Howel . iurati ibid dicunt p sacřm eoř qđ pľĩť 7 pquis Cuř ıbm transeũť cũ Cuř de Landewy Aberarth . Iť dicũť qđ est ıbm unus lectus qui dicit̃r Gwely de quo sunt đci iurať cũ sequela 7 descendentĩ ab eisđ redd đno p annũ .vj. s .viii. đ ad fm sđĩ Mich.

[Fol. 38.]

Libi.  
Infra  
paro-  
chiam de  
Llansan-  
frede.<sup>1</sup>

Sm<sup>a</sup>—

Et omēs pđci dabũť quol; .iij<sup>o</sup>. anno in ktũ Maii unā vacč p cōmorth . Et val; porcjo cui<sup>o</sup>lit anni .ij. s .ij. đ . Et fac oĩa řuič 7 consuetud ut pđci tenentes de Landewybreny.

Seruič.

Sm<sup>a</sup>—

\*

\*

\*

## Bangor.

Iť dicũť qđ sunt ıbm .iiij<sup>or</sup>. lecti de quib; p̃mus vocat̃r . Gwely Euewris de quo sunt tenenť Lewel Capĩtus Gruff ap Ieu<sup>n</sup> 7 eoř cōporč . Et redd đno p a<sup>m</sup> .v. s ad fm sđĩ Mich . Et sčdus lectus voř . Gwely Oyroñ . redewyť de quo sunt tenentes Yweryť fit Gronou Ieu<sup>n</sup> ap Ricard . Res ap Gr 7 eoř comporč . Et redd đno p annũ .v. s eod t̃ . Et .iij<sup>o</sup>. lect<sup>o</sup>

[Fol. 39.]

Tenenť  
ıbm.

<sup>1</sup> In a later hand.

*Extent of St. David's, 1326.*

APP. C.	vo <sup>r</sup> . Oyroñ cuelyn de quo sūt tenentes Gruff ap Res . Ieu <sup>n</sup>
A.D.	ap Adafel 7 eoꝝ comporc̃ . Et redd̃ dno p a <sup>m</sup> .v. 3 eodm tmino.
1326,	Sm <sup>a</sup> .xx. 3.
[Fol. 54.]	*                      *                      *
Libi.	

Archnatus Brechoñ . Glastoñ.

Iīm dicūt qđ sunt iβm .iij. lecti qui vulgo vocant<sup>r</sup> Gwele .  
 De p<sup>o</sup> Gwele est stipes Cregel 7 descendentes ab eođ redd̃ dno  
 p a<sup>m</sup> .iiij. 3 . ad fm s̃ci Mich . Et de s̃cdo lecto est stipes  
 Kenyllyn 7 descend̃ ab eođ redd̃ dno p annū .iiij. 3 eođ t̃io .  
 Et de .iij. lecto Kywryđ est stipes 7 descend̃ ab eođ redd̃ dno  
 p a<sup>m</sup> .iiij. 3 . eođ t̃io.

Sm —xij. 3.

## APPENDIX D.

INQUISITION CONCERNING THE SEIZURE BY  
PRINCE LLEWELYN OF LANDS HELD IN DOWER  
BY A WIDOW, AND CHARTERS OF GRIFFIN,  
SON OF MADOC, LORD OF BROMFELD, GRANT-  
ING THE VILLÆ OF HENGEMERE, LANER-  
PANNA, AND CNOLTON, AND THE MANOR OF  
EYTUNE, IN MAELOR SEYSNEK, TO EMMA, HIS  
WIFE, FOR HER LIFE; AND CONFIRMATION  
BY HIS SONS MADOC, LLYWELYN, OWEN, AND  
GRIFFIN, A.D. 1270.

*Chancery Inquisition post Mortem, 5 Edw. I., No. 78,  
Public Record Office.*

Edwardus Dei gr̃a Rex Angl̃ Dñs Hibn ⁊ Dux Aquit̃  
dilecto ⁊ fideli suo Guncelino de Batelesme Iustic̃ suo Cestr̃  
salutem . Monstravit nob̃ Emma que fuit vx̃ Griffini fil̃  
Madoci qđ cum ip̃a tenuisset Maneria de Onerton ⁊ Etoñ cum  
ptiñ ⁊ quasdam terras ⁊ teñ in Maylor Sesneke de dono p̃dci  
Griffini qđdam viri sui Habend̃ ad totam vitam eiusdem  
Emme et ip̃a in pacifica seisina Manioz̃ terraz̃ ⁊ teñ p̃dcoz̃  
semp hactenus scđm c̃suetudinē p̃ciñ illaz̃ extitit Balti nri de  
Brumeffend ip̃am a seisina sua Manioz̃ terraz̃ ⁊ teñ illoz̃ eiecerunt  
et ea ei adhuc detinent in ip̃ius Emme dāpnū nō modicum ⁊  
g̃uamen Nos igit̃ sup̃ p̃missis c̃tiorari volentes, vob̃ mandam̃  
qđ p̃ sac̃m p̃boz̃ ⁊ leg̃ hōiñm de p̃tibz̃ de Brumeffend p̃ quos  
rei veritas melius sciri pot̃it diligent̃ inquiratis, quis Mania  
illa terras ⁊ teñ p̃fate Emme contulit, et si ei collata fuit  
tenenda ad t̃minū vite p̃ feoffamentum p̃fati Griffini ul̃ in  
dotē et si ad t̃minū vite quali? ⁊ quomodo ⁊ si in dotem

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(m. 1.)

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qualiſ ꝛ quomodo et si p ballos ñros ũl alios eiecta fũit a  
seisina sua p̃dca et si p ballos ñros qualiſ ꝛ qua de causa . et  
si p alios p quos ꝛ qualiſ ꝛ qua de causa Et inquisicõem inde  
distincte ꝛ apte fcam sub sigillo ṽro ꝛ sigilt eoꝝ p quos fca  
fuit nob sine dilõe mittatis ꝛ hoc b̃re T̃ me ip̃o ap̃d Wygoriũ  
vj die Jul anno r̃ ñ q<sup>l</sup>nto.

(m. 2.)

Inquis fca p Guncelinũ de Badelesmle Iustiĉ Cestr̃ die  
Martis px<sup>a</sup> ante festum sc̃e Margarete anno r̃ r̃ E. q<sup>l</sup>nto ap̃d  
Fardoñ sc̃dm tenorẽ b̃ris dñi Reġ sibi directi p subsc<sup>l</sup>ptos  
videlicet Houel ab Lewelyn . Ingnon fit Lewelyñ . Yoruerth  
fit Kenewrike . Joruerth fit Griffuñ . Houa fit Phi . Maddoke  
fit Houel . Houa Waghan . Maddoke Waghan . Kenewrike  
frem eius . Kenewrike fit Yonas . Houen frem eius . Howeyn  
fit Phi . Blethin Wich . Blethin fit Maddoci . Gronou fit  
Ythel . Kenewrike fit Lewelyn . Kenewrike fit Griffuñ ꝛ  
Geruasium fit Elyner . Juratos . qui dicũt sup sac̃ũ suũ qđ  
Griffinus de Brumfeld quando Emmam fit Henr̃ de Aldetheliġ  
duxit in ṽxm dedit eidẽ Emme Mañiũ de Oũtoñ ꝛ Malor  
Saysneke cũ omibꝫ ptiñ ad ṽminũ vite sue ꝛ eadem Emma p  
balliũ suũ Juř omnia expleř dci Mañii cep̃ ad opus suũ pp<sup>l</sup>um  
toto tpe vite dci Griffini viri sui . Requisiti : si illud Mañiũ  
cũ Malor Saysneke collatũ fuit eidẽ noĩe feofamenti ṽl dotis .  
dicũt qđ p feoffamentũ dci Griffini ꝛ p cartam suam quam  
porexit ibidem . Req<sup>l</sup>siti : q<sup>l</sup>liꝫ ꝛ quomodo dca Emma venit  
ad mañiũ de [E]yton dicũt qđ dcm Mañiũ fuit eschaeř dci  
Griffini p mortẽ Howet fr̃is eius . ꝛ postq<sup>m</sup> idem Griffinus inde  
huit bonam ꝛ pacificã seis [r̃] Mañium p̃dcm dedit dce  
Emme ṽx sue . Req<sup>l</sup>siti . si noĩe dotis ṽl feoffamenti . dicũt qđ  
p feoffamentũ ꝛ p quandã cartã q<sup>m</sup> porrexit ibid̃ que illud  
idẽ testat<sup>r</sup> Simul cũ cõfirmacõe hered̃ dci Griffini q<sup>m</sup> eidẽ  
Emme fecerũt post mortẽ dci Griffini ꝛ cũ cõfirmacõe Lewelini  
tunc p<sup>l</sup>ncipis Walt que om̃es donacões cfirmavit . Requis : q<sup>l</sup>liꝫ  
ꝛ q<sup>m</sup>modo . dicũt qđ gsuetudo Walt est qđ vnusq<sup>s</sup>q<sup>l</sup> Walicus  
ad voluntatẽ suã dare potest ṽx sue terras ꝛ ten sua ante spon-  
salia ṽl post put sibi cederit volũtati . Req<sup>l</sup>siti : si p ballos dñi



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Rege dca Emma eiecta fuit de Eris ⁊ teñ p̃d̃cis ṽl p̃ alios :  
Dicūt qđ post mortē dci Griffini eadē Emma stetit in seið de  
oñibz Eris ⁊ teñ p̃d̃cis usq. Guerram inceptam in Angl ⁊ Walt  
⁊ extunc eo qđ dca Emma fuit ad fidē dñi Rege in Angl dcs  
Lewelinus ipsam de oñibz Eris ⁊ teñ p̃d̃cis eiecit ⁊ dcas Eris  
⁊ teñ reddidit Madoco fit Griffini. Dicūt ⁊ qđ consuetudo  
Wallie tať qđ quocienscūq. aliquis p̃ timore guerre ṽl alia  
ocōne reliquerit Eram suā ⁊ recesserit de Wallia ad alias ptes  
bene licebit dño Eram illā seysire tāq. escaetā suam ⁊ face  
inde volūtatē suam.

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[*Endorsed*]

dedit x. li. redditus de Maylor Seysneke ⁊ ptē  
dnica de Oūtoñ scit g<sup>a</sup>ngiam in bosco ⁊ assarē  
que eadē Emma assartauit ⁊ piscarē ⁊ Molend.

Expectet reditū regis a Wallia.

Sciant presentes ⁊ fut<sup>i</sup> qđ ego Griffinus fit Madoci dñs  
de Bromfeld assensu ⁊ cōsensu hered meoz dedi ⁊ cōcessi ⁊ hac (m. 3.)  
presenti carta mea cōfirmaui dñe Emme vxor mee legitime filie  
dñi Henr de Audidele totam patiam que vocat<sup>r</sup> Maylorseysnec  
quoad uixerit videt<sup>r</sup> Muñium de Oūtoñ cū Molend ⁊ Gurgite  
⁊ oñibz aliis ptiñ suis, villam de Hengeñe cū suis ptiñ. Villam  
de Lanerpanna cū suis ptiñ. Cnoltoñ cū suis ptiñ ⁊ oñes villas  
que infra limites p̃d̃ce patie de Mailorseysnec cōtinent<sup>r</sup> put  
ego melius ⁊ liberi<sup>s</sup> dcam patiam hui ⁊ dare potui. ita tamen  
qđ nō possit dcam patiam ūl aliq. ptē eiusdē dare vendere ūl  
inuadiare ūl aliquo modo alienare. set post obitū illi<sup>s</sup> p̃d̃ca  
patia ad me ūl hered meos reūtet. Et qđ dca Eira a dño Walt  
nō sub<sup>a</sup>hat<sup>r</sup>. Et ut hec mea donaō ⁊ cōcessio quoad uixerit  
rata ⁊ stabit pmaneat p̃sens sc'ptū sigilli mei impressione  
robborau.

Hiis testibz dño Aniano Epō de Sōo Asaf. dño Yarwarth  
abbe de Valle crucis. Madoco. Leulino. Oweno. Griffino.  
filiis meis. Dño Daniđ decano de Bromfeld. Nenneau fit

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(nl. 4.)

Ener . Riric fit Ener . Griffry fit Ener . Yeua Vawan . Gorono  
fit Hithel . Bledint fit Yarwarth ⁊ aliis.

Sciānt p̄sentes ⁊ futuri q̄ ego Griffinus filius Madoci dñs  
de Bromfeld assensu ⁊ consensu hēdū meoz dedi concessi ⁊  
h̄c p̄senti carta mea conf̄mavi dne Emme uxori mee legitime  
filie dñi Henr̄ de Aldedeleḡ totū Mañiū meū de Eytune in  
Malanor Kemeracc cū oñibz p̄tiū suis infra villā ⁊ ext̄a in  
dominiis in boscis in pcis in campis in planis in p̄tis in  
pascuis in pasturis in viis in semitis aq̄s stagnis viuariis  
gurgitibz piscariis Molendinis ⁊ in oñibz libtatibz ⁊ aisia-  
mentis quas hui ūl h[ere] potui ⁊ in oñibz aliis p̄tiū suis  
p̄dco Mañio sp̄tantibz vna cū q̄adā Terra que jacet infra  
clausū poi de Eytune q̄am dñs Howelus pie memorie emit de  
oñibz hēdibz de Herbystoke Reddēdo eisdem annuatim xij  
galones ceruis ūl p̄ciū eazdē ad fest̄ S̄ci Michis vna cū quadā  
pticula alia lre q̄ Jacet in pco p̄dco q̄am hēdes de Erbystoke  
spontanea eoz volūtate t̄diderūt M<sup>i</sup> . Hīndū ⁊ Tenend de Me  
⁊ hēdibz meis, s<sup>i</sup> in tota vita sua adeo libo ⁊ Integro sicuti ego  
unq̄am libius ⁊ plenius illud hui ūl h̄re potui Ita tamen q̄d  
post decessū p̄dce dne Emme reūtat<sup>r</sup> p̄dcm Mañiū cū oñibz  
p̄tiū suis [mili] ⁊ hered̄ meis Reddendo inde annuatī M<sup>i</sup> ⁊  
hēdibz meis ip̄a unū par albaꝝ cyrotecaꝝ de p̄co uni<sup>o</sup> denaꝝ ad  
fest̄ S̄ci Michis p̄ oñi s̄ui<sup>o</sup> s̄clari exaccōne ⁊ demanda . Ego  
iō dñs Griffinus ⁊ hēdes mei p̄dcm Mañiū cū oñibz p̄tiū  
suis sicut p̄dcm est p̄dce dne Emme q̄amdiu vixit cont̄a oñis  
hoīes Warantzabim<sup>o</sup> ⁊ defendem<sup>o</sup> . In cui<sup>o</sup> rei testimoñ huic  
sc̄pto sigillū meū apposui.

Hiis testibz f̄re Aniano tūc Ep̄o de S̄co Assaph . f̄re  
Gernasio tūc Abbe de Valle Crucis . Madoco . Lewelino .  
Oweyno . Griffino filiis meis . David tūc Decano de Bromfeld .  
Juna fit Ahur . Ahur fit Iunaf . Huna fit Loreuret . Greno  
fit Ioreuert . Lewelino fit Eyner . Iuna Vauehan . Nennio fit  
Ener . Ithenanet fit David ⁊ aliis.

[Endorsed] Emma filia Griff ap Madoc.

R̄ in<sup>o</sup> Inquis de A<sup>o</sup> . vj<sup>o</sup> Aui.

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Sciant p̄sentes ⁊ futuri qđ nos Madocus Leuuelin⁹ Owen⁹  
Griffinus filii Griffini dñi de Bromfeld concessim⁹ ⁊ hac p̄senti  
carta n̄ra cōfmanim⁹ dñe Emme mat̄ n̄re q̄ad uixit oīis  
t̄ras ⁊ oīa tenementa que dñs Griffin⁹ p̄r n̄r in vita sua eidē (m. 5.)  
dedit ⁊ cōcessit Videl; pat̄lam de Mailor Saisenec cū suis  
ptiū Mañiū de Oūtoñ cū Molendino ⁊ gurgite ⁊ oīib; aliis  
ptiū . Villam de Hagneñe cū suis ptiū . Lannerpanna cū suis  
ptiū Coltoñ cū suis ptiū ⁊ oīis villas q̄ inf̄ limites pat̄e de  
Mailor Saisenec cōtinent̄ . Mañiū de Eyton in Mailor  
Kemerac cū Molendino ⁊ p̄co ⁊ oīib; aliis ptiū Et duab;  
pticulis t̄re in d̄co p̄co contentis quaz unā emit domin⁹  
Hounelus filius Madoci de oīib; hedib; de Herbestoc.  
Reddendo eisdem annuatim xij galones Ceruisic ūl p̄ciū  
eazdem ad fest̄ sc̄i Michis Aliā ūo p̄tiālam tradiderūt pred̄i  
hedes de Herbestoc sponte sua dño G . p̄ri n̄ro Villā de  
Lanarmon cū suis ptiū in Kenlleitoñ una cū t̄ris illis q̄as dña  
Ysota aua n̄ra ex consensu dñi Madoci aui n̄ri ⁊ dñi G .  
p̄ris n̄ri emit de Cadegon ⁊ Runt ⁊ Elinon filiis Doyoc que  
vocant̄ Lloytteir ⁊ p̄stimand̄ . Iūda ⁊ tenenda oīa p̄d̄a  
tenementa cū suis ptiū de nob̄ ⁊ hedib; n̄ris q̄ad uixit put  
libius ⁊ melius cōtinent̄ in cartis eid̄ a p̄d̄co G . p̄re n̄ro  
cōfectis . Et ut h̄ n̄ra cōcessio ⁊ p̄sentis carte n̄re conf̄maçō  
q̄ad uixit rata p̄maneat p̄sentē cartā sigillis n̄ris roborauim⁹.

Hiis testib; dño Aniano Ep̄o de S̄co Asaf David decano  
de Bromfeld . F̄re Kenewrike Priore de Butlhan . dño  
Geruasio Abbe de Valle Crucis . Nenneau fit Ener Baric fit  
Ener . Yaruorth uoyl fit Yaruorth uauhan . Madoco nauhan  
fit Madoci fit Oweyn Blethint fit Yaruorth . Huna fit Yar  
north . Madoco fit Yeinaf . Eynon fit Lewelini Gorono fit  
yaruorth Lewelino fit Ener . Howelo fit Daniđ . Yena fit  
Auñ . Auñ fit Yeina . Menric Vauhan . Ithel fit Gorono  
Yaruorth fit Wyon . Yena Vauhan ⁊ aliis . Dat̄ Dynasbrin  
in c̄astino bi Thoñ Apli Anno dñi M⁹ cc⁹ lxx⁹.

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## APPENDIX E.

### ENFRANCHISEMENT OF A GWELY OF NATIVI HOLDING IN TREFGIFRIF IN THE VILLA OF BRYNGWYN, A.D. 1355.

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1355.

Hec indentura facta inter Venerabilem Patrem dominum Iohannem Dei gratia Assaviensem Episcopum Decanum et Capitulum Assavenses ex una parte, et proprietarios et coheredes illius lecti vocati Gwely Gwarthhoet in villa de Bryngwynes . . . ex altera testatur Quod cum predicti proprietarii et coheredes semper ante hec tempora nativi vocati fuerunt et eorum terras et tenementa ibidem sub conditione trefgyfrif tenuerunt, predictus venerabilis Pater Decanus et capitulum pro se et successoribus suis ad supplicationem predictorum proprietariorum et coheredum ipsos et heredes suos et terras et tenementa ipsorum a conditione illa de cetero liberaverunt . et exoneraverunt in perpetuum et illos ejusdem conditionis sicuti et proprietarii [et coheredes] illius Lecti vocati Gwely Ithelwr in eadem villa existentis in omnibus fecerunt, ita quod predicti proprietarii et coheredes predicti lecti vocati Gwely Gwarthhoet et heredes sui de cetero in perpetuum solvant domino . . . marcas annui redditus in festo Apostolorum Philipi et Iacobi pro hac concessione habenda ubi antea quinque solidos hujus redditus in festo predicto solvere consueverunt In cujus rei testationem predictae partes huic indenture alternatim sigilla sua apposuerunt His testibus Roberto ap Gruffud . tunc Ragloto domini Episcopi . Lew . . . ap Madoc Loyt . tunc yconomo ejusdem . Eden Moel ap Bleth Duy . tunc Ringildo ibidem . Eynon ap Ken ap Bleth . Lewarch ap Eign . Heilyn ap Bleth ap Grono et domino Ithel Duy ap David ap Lewarch et aliis multis . Datum apud Sanctum Assaphum die dominica proxima post festum Sancti Michaelis Archangeli anno Domini millesimo tricentessimo quinquegessimo quinto [1355].

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